

WASHINGTON window

The Newspaper of the Episcopal Diocese of Washington

Vol. 80, No. 4, July/August 2011
ISSN 15451548

The District of Columbia and the Maryland Counties of Montgomery, Prince George's, Charles and St. Mary's

Budde elected 9th Bishop of Washington



Photos (above and inset) by Leta Dunham

Consent process is now under way

By Lucy Chumbley

A trumpet fanfare on Washington National Cathedral's Great Organ heralded the June 18 announcement that the Rev. Mariann Edgar Budde had been elected as the Diocese of Washington's ninth bishop.

Moments later, prolonged cheering broke out among the approximately 600 delegates and visitors present as Budde herself appeared on the large screen at the front of the nave via Skype, a program that enables users to make video calls over the



Mariann Budde

The Rev. Mariann Edgar Budde addresses the Special Convention via Skype following her June 18 election.

see NINTH BISHOP page 11

Collington retirement community joins Kendal

Kendal president John Diffey and Paul Cooney, chair of the Collington board of directors, sign an agreement to merge the two organizations on June 10 at Collington. The Rev. Larry Harris, former chair of the Collington board, looks on.



Collington Episcopal Life Care Community, which has served D.C.-area seniors since 1988, on June 2 became an affiliate of The Kendal Corporation, a nationally recognized nonprofit that has developed senior living communities in eight states.

The decision to merge the two entities was made in late April by both boards following an intensive 18-month process. The affiliation was approved in early June by the Maryland Department of Aging and was celebrated at Collington on June 10.

As a Kendal affiliate, Collington will continue as an independently owned and operated nonprofit governed by its own volunteer board of directors. Kendal will provide support services to Collington in the areas of operations, finances, technology, planning and marketing.

"This affiliation brings together two organizations that are soul mates," said Paul Cooney, the Diocese of Washington's canon to the ordinary and chairman of Collington's board of directors. "In a way we've come

see COLLINGTON page 8

inTHEwindow



HOSPITAL CHAPEL:
Page 4
Ministering to the sick at Washington Hospital Center



STRATEGIC PLAN:
Page 5
Washington National Cathedral shares its vision for the future



COMING CLEAN:
Page 7
Interventionist offers advice on facing addiction



STAYING MARRIED:
Page 15
What keeps couples happy over the long haul?



Sermon at the Special Convention Eucharist

On discernment and the Holy Spirit

Editor's note: This sermon was delivered at the June 18 Special Convention Eucharist, shortly before the Rev. Mariann Edgar Budde was elected to serve as the Diocese of Washington's ninth bishop.

In the Book of Acts, chapter 1, there is the story of the election of the one who was to take the place of Judas... and this is the story as it is attributed to Peter: "So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken from us - one of these must become a witness with us to his resurrection."

So they proposed Joseph called Barsabbas, who was also known as Justus, and Matthias. Then they prayed and said: "Lord you know everyone's heart. Show us which one of these you have chosen to take the place in this ministry and apostleship from which Judas turned aside to go to his own place.

And they cast lots for them; and the lot fell on Matthias; and he was added to the eleven apostles.

In John's Gospel, chapter 20:19-23 the presence of the Holy Spirit becomes the force in the life of the

Christian community.

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the religious authorities, Jesus came and stood among them and said, "Peace be with you." After he said this, he

showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them. "Receive the Holy Spirit."

Today in this great cathedral those of you who vote are entrusted with the specific and distinct authority to discern the will of the

Holy Spirit in the election of the ninth Bishop of the Diocese of Washington. This I realize is no easy task and there are a variety of challenges that will be placed before you as you begin the process of discernment and then casting your ballot.

In any election, even a church election, whether it be for a rectorship, deanship or bishop there will always be competing interests: shall it be a man or a woman...shall it be a liberal or conservative...should the person elected be of local, regional or national origin...should the person be bilingual...Latino or a person of

color...should the person be gay or straight... traditional in theological beliefs or open to the changes in theology based on the shifting sands of culture and the dynamics of history? Competing interests they are...and competing interests that are not just the priority of secular politics.

But your challenge as a diocese today is to do that which the world cannot do...and that is to honestly and openly discern the will of the Holy Spirit...one of the gifts of the trinity and the vehicle through which all Christians are able to discern the resurrected presence of our lord and savior, Jesus Christ.

Come blessed Jesus and be among us this day through the hot breath of the Holy Spirit and renew our thoughts, our hearts and minds as we seek to discern through your presence the one who will be elected and called to be the next bishop of this great Episcopal diocese in the heart of the nation's capital.

Come blessed Jesus and remove our self interest, our desire to create an office that your church throughout history has already defined. And help each of us remember that we who are charged with the responsibility to hear your voice and feel your presence this morning are represented not just by a piece of paper - a ballot, with a pencil mark on it - but rather a piece of paper that represents thousands who claim this diocese and this branch of the Episcopal Church and the larger Anglican Communion as their spiritual and theological home. Remove us from our comfortable places of self interest and recall in each of us your cry that, "we all may be one, as you and the father are one."

Help us to keep close to our hearts and in our prayers the staff of this diocese that have been so faithful over the years and who have faithfully supported the ministry of the parishes, clergy and people who are the foundation stones of this diocese. Help them to be patient in their waiting for the next bishop to be consecrated in November as their leader. And with quiet confidence help them not to be anxious for tomorrow but to let the tomorrows that follow be anxious unto themselves.

Blessed Jesus help all who cast their ballots today to know that their ultimate decision will impact the lives of five wonderfully gifted and talented priests who have been discerned to be candidates worthy and capable to

hold the office of bishop in your holy, catholic and apostolic church. For the one who is elected, help that person understand the honor that has been bestowed upon them and also the great weight which they will be charged to carry on behalf of the Gospel and the people and places that they will serve. Help those who have been electors understand that their decision will forever change the life of the elected and their loved ones and family. And that this change is not always easy to embrace.

For those who have not been elected this day, be gentle with them Lord, and remind them that their ministry is not defined by winning an election for bishop but rather will be defined by their continuation to serve you and your people as faithful priests and pastors who have been given significant gifts of leadership in your church that will never be diminished by the results of this or any election.

And most loving and gracious one, I thank you for the honor that your people have bestowed upon me to serve as the eighth bishop of this great diocese. My life has been changed forever, for the better, and my heart will forever rejoice in the gift of service to your people here in this place.

And for the bishop-elect who will emerge from this special convention of the diocese I close by reading a simple plaque given to me by the retired Presiding Bishop of the Episcopal Church, Frank Tracy Griswold, who was my chief consecrator over nine years ago in this very same cathedral. Remind your new bishop whenever it may be needed, to recall these ancient words of wisdom and may they be burned into the very soul of the one who is to be elected today, as they have been burned into mine. For in this burning of the soul will come the healing humility required of the one elected to be a bishop in this great Diocese of Washington.

"For you I am a bishop, but with you I am a Christian; one is an office, accepted; the other is a gift, received. One is danger; the other is safety. If I am happier to be redeemed with you than to be placed over you, then I shall, as the Lord commanded, be more fully your servant."

-- St. Augustine

LISTEN ONLINE AT:
<http://search.edow.org/>
under Special Convention



**Bishop John
Bryson Chane**

WASHINGTON window

Volume 80, No. 4, July/August 2011
Newspaper of the Episcopal Diocese of Washington
ISSN 1545-1348

Bishop John Bryson Chane
Editor, Lucy Chumbley

POSTMASTER

Washington Diocese Church House Permit # 99291

Periodicals postage paid at Washington, D.C., and additional mailing offices.

Send address changes to Washington Window, Episcopal Church House, Mount Saint Alban, Washington, D.C. 20016-5094

To correct an address, send previous and current address to newspaper@edow.org or to the above address.

Advertising rates available at www.edow.org/window

Please submit calendar items online, at edow.org (events), by Aug. 15. Contact 202/537-6560 or newspaper@edow.org with story ideas.



IN BRIEF

Bishop's Appeal 2011 launched in May

The 2011 Bishop's Appeal, Bishop John Bryson Chane's last, was launched in May to raise funds to support the work of the Diocese of Washington as it prepares to welcome its next bishop.

This year's appeal, *So That All May Be One* - also the theme of Chane's episcopacy - focuses on diversity in the diocese, raising up the mission and ministry of historic African-American, West African and Spanish-speaking congregations.

Funds from the appeal are a major source of the diocese's operating budget, which supports congregations in variety of ways; from offering youth retreats, workshops and activities to supporting college chaplaincies; from fostering the exponential growth of the diocese's Latino congregations to sustaining its ministry to the deaf; by offering guidance to parishes seeking a new rector and providing resources during times of transition; by supporting congregations that are struggling; by offering technical support for parish websites and communications through the edow.org website, this newspaper and the weekly Church House News e-mail bulletin; by supporting local ministries that care for the hungry and homeless and working with the diocese's international partners in mission in South Africa, Jerusalem and Honduras, among many others.

"All of these things are made possible by your generosity and I am so grateful for your giving," Chane said in an online video promoting the appeal. "I hope and pray as we elect a new bishop and we prepare to move forward with the ninth Bishop of Washington that these programs will be sustained by your generous, generous stewardship. Thank you all very much, and God bless you."

You can watch the video and make a gift to the appeal at <http://www.edow.org/giving/bishops-appeal>. Gifts to the appeal also can be mailed to: 2011 Bishop's Appeal, Episcopal Church House, Mount St. Alban, Washington, D.C., 20016.

St. Luke's, Bladensburg to join Roman Catholic Church

The rector and parishioners of St. Luke's, Bladensburg announced June 6 that they will leave the Diocese of Washington and seek entry into the Roman Catholic Church.

The parish's decision, made after a period of deep discernment, has the

support of both Bishop John Bryson Chane and Cardinal Donald Wuerl, Catholic Archbishop of Washington.

"This was a transition achieved in a spirit of pastoral sensitivity and mutual respect," Chane said. "I was glad to be able to meet the spiritual needs of the people and priest of St. Luke's in a way that respects the tradition and polity of both of our churches."

St. Luke's is the first area church to take this step through an ordinariate, a structure authorized in 2009 by Pope Benedict XVI for former Anglican parishes seeking to enter the Catholic Church.

An ordinariate is a geographic region similar to a diocese, though typically national in scope. Ordinariate parishes are fully Catholic, while retaining aspects of their Anglican heritage and liturgical tradition. The first ordinariate was established in England in January 2011.

Until an ordinariate is established for the United States, St. Luke's, which has approximately 100 parishioners, will come under the care of the Archdiocese of Washington.

"The proposed ordinariate provides a path to unity, one that recognizes our shared beliefs on matters of faith while also recognizing and respecting the liturgical heritage of the Anglican Church," Wuerl said. He serves as the U.S. delegate of the Vatican's Congregation for the Doctrine of the Faith, which will handle requests for membership in a yet-to-be-formed U.S. ordinariate.

Under the terms of a letter of agreement signed with the Diocese of Washington, the congregation of St. Luke's will lease its current church building at 4006 53rd Street, Bladensburg, and will continue to worship there. The agreement



St. Luke's

includes a purchase option after a period of three years.

The St. Luke's congregation will begin preparations for reception into the Roman Catholic Church later this year, while

the Rev. Mark Lewis, rector of St. Luke's, hopes to begin the process to be ordained a Roman Catholic priest.

"I am deeply grateful to Cardinal Wuerl and to Bishop Chane for their support throughout this discernment," Lewis said. "We look forward to continuing to worship in the Anglican tradition, while at the same time being in full communion with the Holy See of Peter."

The papal document authorizing the establishment of ordinariates,

Anglicanorum coetibus, can be found at www.adw.org.

Wade called as dean of Christ Church Cathedral, Lexington

The Rev. Carol Wade, former canon precentor at Washington National Cathedral, was called on June 26 as dean of Christ Church Cathedral in Lexington, Kentucky. She will begin



Carol Wade

her duties in September.

Christ Church Cathedral is the seat of the Diocese of Lexington, and serves 8,900 Episcopalians.

During her time at Washington National

Cathedral, Wade oversaw around 1,800 services each year, designing worship for many high profile events, including the funeral of former President Gerald R. Ford, the investiture of Presiding Bishop Katharine Jefferts Schori, and the Inaugural Prayer Service for President Barack Obama.

She has also served the Episcopal Church as chaplain to the House of Bishops, and was responsible for the vision and implementation of worship at the 76th General Convention of The Episcopal Church in Anaheim, California.

"We at Washington National Cathedral continue to be grateful for the extraordinary gifts Carol Wade brought to our worship life," said Dean Samuel T. Lloyd. "The depth of her understanding of liturgy and breadth of her creativity resulted in a steady stream of moving and profound services. We are delighted that she will remain engaged in cathedral ministry as she now moves to be dean of Christ Church Cathedral in Lexington, and send our prayers and best wishes to her and her new community."

"I have had the opportunity and the distinct pleasure of serving with the Rev. Carol Wade ever since she came to Washington National Cathedral," said Bishop John Bryson Chane. "Carol is a rare blend of being an exceptional pastor, an innovative liturgist and a solid preacher who has the ability to bring together these three gifts into a ministry of healing, corporate prayer and teaching."

Wade will be the 22nd rector of Christ Church since the Rev. James Moore became its first rector in 1796. She will be the seventh dean, and the first female to serve as rector or dean of the parish. Christ Church served as the cathedral of the diocese from 1897 through 1933, when it reverted

to parish status. It was restored to cathedral status in 1989. Wade follows the Rt. Rev. Morris K.

Thompson, the sixth dean, who was elected Bishop of Louisiana, and interim dean the Rev. Larae Rutenbar who guided the cathedral during the transition period.

Hannibal elected to National Association of Episcopal Schools governing board

The Rev. Preston B. Hannibal, the diocese's canon for academic ministries, has been elected to the governing board of the National Association of Episcopal Schools, effective July 1.

"I am thrilled to welcome Preston to the governing board," said Doreen S. Oleson, incoming board president and head of school at St. Mark's Episcopal School, Altadena, Ca. "By virtue of his current and past roles, he will offer a variety of important perspectives as the governing board considers the future direction of the association's mission and ministry."

Hannibal serves as the liaison between the Bishop's office and the 21 schools associated with the Diocese of Washington. He also coordinates the Episcopal chaplains at nine university campus ministry sites and works with the diocese's growing Young Adult Ministries' program. For the past six years, chief among his responsibilities has been the founding and development of the Bishop John T. Walker School for Boys, serving low-income boys in Anacostia.



Preston Hannibal

The National Association of Episcopal Schools is an independently incorporated, voluntary membership organization that supports, serves and advocates for

the work and ministry of those who serve more than 1,200 Episcopal schools, early childhood education programs and school establishment efforts throughout the Episcopal Church.

Chartered in 1965, with historic roots dating to the 1930s, NAES is the only pre-collegiate educational association that is both national in scope and Episcopal in character. The Association advances Episcopal education and strengthens Episcopal schools through essential services, resources, conferences and networking opportunities on Episcopal school identity, leadership, and governance, and on the spiritual and professional development of school leaders.



BODY OF CHRIST

Chapel of the Intercession at Washington Hospital Center

1010 Irving Street, NW
Washington, D.C., 20010-2412
202/577-7138

Established 1906
The Rev. Michael Marrett,
chaplain

INTERVIEW: **DIANE NEY**
PHOTO: **TOM WOLFF**



Body of Christ aims to introduce readers to different parishes in the church family of the Diocese of Washington. This month, writer **Diane Ney** speaks with the Rev. **Michael Marrett**, chaplain to the Washington Hospital Center, to learn more about his ministry and the Chapel of the Intercession at Washington Hospital Center.

WW: Where is the chapel located in the hospital?

MARRETT: The chapel is located on the ground floor in Room 1B33. Let me give you some history regarding the chapel. What is known as the Washington Hospital Center is the combination of three smaller hospitals: Emergency Hospital, Garfield Hospital and the Episcopal Eye, Ear, Nose and Throat Hospital. The Episcopal Hospital became a part of Washington Hospital Center in 1968.

WW: So there has been an Episcopal presence at Washington Hospital Center from the beginning?

MARRETT: Yes, and even more to the point is that the Episcopal Eye, Ear, Nose and Throat Hospital had its own chapel, and that chapel was taken apart and reconstructed at the

Washington Hospital Center.

WW: This is the original chapel, then. And is it still exclusively Episcopalian?

MARRETT: No, the chapel is staffed Roman Catholic and Protestant. We have a service in the morning and on Sundays, primarily for the staff and relatives of the patients. And I'm there every Wednesday for counseling and visits to the wards. My specialty is visiting the rooms of patients, both Episcopalians and others. Sometimes I have requests from clergy in Maryland and Virginia to visit their parishioners.

WW: How long have you been doing hospital ministry and what is it about this ministry that appeals to you?

MARRETT: I have been doing this ministry for 50 years. This is my 13th year at Washington Hospital Center. I love this ministry, and I feel fulfilled and blessed as I visit sick persons each week comforting, counseling, praying and administering the sacraments.

WW: What is it patients are looking for when they or their families request you make a visit?

MARRETT: They're looking for many things. They're looking for the presence of God, they are also looking for prayer, and they're looking for consolation.

WW: It must be difficult when you're dealing with a terminal illness or other tragic situations. How do you deal with those?

MARRETT: I approach the situation with reverence, sensitivity, openness and prayer. I listen to the patient. Assure him or her of the presence of God and of his promises of comfort and love. At these times, sharing my faith and, where possible, my experience, does bring peace and some closure.

WW: How do you counsel the families? Does what you tell them differ from what you tell the patients?

MARRETT: No, it doesn't. You listen very carefully with a sympathetic, calm and very supportive presence. You encourage them to be mindful of God's love, healing power and grace. The hospital is an institution where wounds are bound up, broken bones are set, illnesses are treated, and, by God's grace, healing occurs, when and where possible. A strong, prayer-

ful, loving, supportive family assists greatly in the healing process. We are all healers, to a certain extent, and we all bring comfort and cheer and hope to patients.

WW: How do you deal with the family's pain when the patient doesn't heal?

MARRETT: It is a difficult thing to be with a family who is undergoing pain and grief, when a patient does not heal. The doctors and nursing staff are healing instruments. They do their utmost. God knows best. Trust in him to know what is the wisest decision. Let go and allow God's will to be done. When I was a very young priest, I was assisting an elderly priest who was comforting a family who had lost a child within a few hours of the child's birth. That is very, very difficult. It is a fact that a baby who is born into this world, who survives for a few minutes or hours, closes his or her eyes and ceases to be alive has accomplished the purpose for which he or she was born. God gave the parents and family of that infant a gift, a great blessing. For the rest of their lives they will remember that precious, blessed bundle of joy.

Spanish-language magazine launched in December

A Spanish-language magazine serving the diocese's Latino community was launched in December. The magazine is titled *Surcano el Presente Trillando el Futuro*, Preparing the Ground for the Future Harvest. Produced and edited by Araceli Ma, Latino Ministries assistant, the glossy tri-monthly publication is distributed to members of the diocese's seven Spanish-speaking congregations: San Juan, San Esteban y la Encarnación, San Miguel y Todos los Angeles, San Mateo, Nuestro Salvador, La Ascensión and San Alban.

The magazine, which aims to build commu-

nity, includes a report and photos from each Latino congregation. Its most recent issue, April-May-June 2011, included information on the nominees seeking election as the ninth Bishop of Washington. A new feature, *Nuestros Niños*, our children, was introduced in the same issue, along with a "crucigram" -- a crossword created by Armando Mosquera, a parishioner of San Alban.

The magazine can be found online at <http://www.edow.org/ministries/diocesan/latino-ministry/revista>



Cathedral launches new strategic plan

By Lucy Chumbley

A newly released strategic plan clarifies Washington National Cathedral's mission and vision and sets out a process to move the cathedral, which has recently and historically faced fiscal setbacks, onto firmer financial footing.

This is the second time in recent years that the cathedral has conducted a process of discernment, Dean Samuel T. Lloyd told a group gathered for a June 8 town hall meeting in the cathedral's Perry Auditorium. A report titled *A New Century, A New Calling* was published in 2006, just ahead of the financial crisis that hit the cathedral hard in 2007 and 2008 ("a year I'd like to forget," said the dean). The new plan refines this initial effort and addresses the financial component in greater detail.

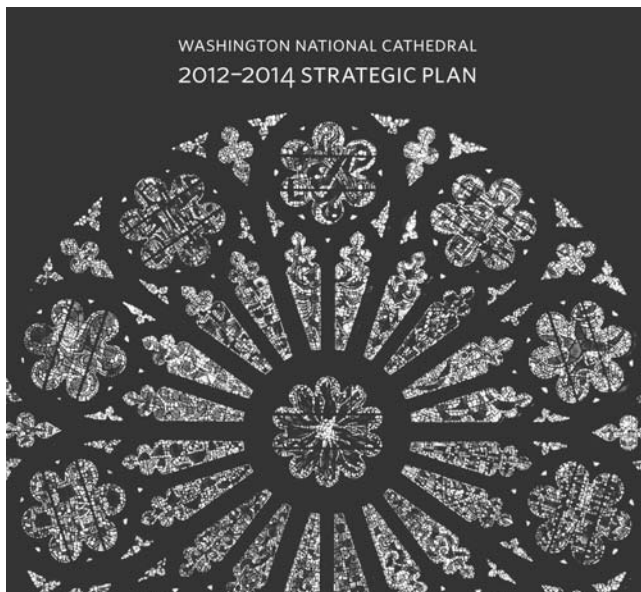
To secure the cathedral's long-term financial stability, a series of capital campaigns will be launched in the coming years with the goal of building an endowment, Lloyd said. The target is to raise \$400 million by 2037.

The cathedral has been an expensive operation from the outset, he said, noting that over the years it has faced "financial crisis after financial crisis." Construction started and stopped as funds ebbed and flowed. But since Sept. 29, 1990, when the last stone was lowered into place on the West tower, the focus has shifted from "building the building" to being "attentive stewards of the building" and "building the life within this building."

To that end, the cathedral has engaged for the past six months in a fast-paced process of strategic planning with Sapient, a consulting group, said Kathleen Cox, the cathedral's executive director and chief operating officer.

Interviews and visioning sessions were conducted with stakeholders -

Document lays the groundwork for future mission, ministry and financial stability



key members of the cathedral community including staff, Bishop John Bryson Chane, Cathedral Chapter members and past presidents of the National Cathedral Association. A process of benchmarking set out to compare the cathedral with other cathedrals in the United States and overseas and also with other religious and cultural institutions.

Cathedral leadership and chapter members drafted new mission and vision statements.

Lloyd said the cathedral's vision statement was arrived at quickly: "to be the spiritual home for the nation." The mission statement, which took longer to refine, states that the cathedral will serve as "a catalyst for spiritual harmony in our nation, renewal in the churches, reconciliation among faiths and compassion in our world."

"The operative word is *catalyst*,"

Lloyd said. "Getting things that are different to chime with each other, to make beautiful music with each other."

With that done, four strategic goals were identified: To be a sacred place, welcoming the country to pray, celebrate, and mourn; to be a historic landmark and national treasure symbolizing the role of faith in America; to be a living, Christian community in the Episcopal tradition, welcoming people of all faiths; and to be a leader in convening people of all faiths to examine and respond to important issues in the world.

With each goal, accompanying objectives and short and long term tactics were identified. A "gap analysis" was conducted to pinpoint shortfalls in existing resources. And an implementation roadmap was drawn up, which includes strategies for

measuring progress.

"We hope it will provide more accountability," Cox said, describing the roadmap as a "useful tool in keeping us all focused collectively on the kinds of things we should be focused on."

One area of focus is the visitor experience, said Rob Sokol, director of strategic programs.

"How do we take what we already have and build it up a little bit?" he asked, explaining that during the process four types of cathedral visitors were identified: destination visitors (tourists); K-12 educational visitors; cathedral supporters; and high level donors.

"We want to engage these people," Sokol said.

During the benchmarking process, the cathedral's visitor experience was compared with that of 30 organizations such as the Spy Museum, the Metropolitan Museum of Art and the National Shrine of the Immaculate Conception. A team attended visitor orientations at each place and rated each organization on its physical site, digital offerings, service and the quality of exhibits.

The visitor experience was broken into phases and studied - pre-visit, during visit and post-visit - and gift shop and membership offerings were analyzed.

In light of these findings some changes are being considered, among them a pre-arrival orientation for visitors who have just a short time to explore. This would break the visit into separate "experiences" tailored to individual preferences, i.e. nave, crypt, towers and gift shop.

Sokol noted that despite the cathedral's impressive physical presence, when visitors were surveyed "it was always a person who made the biggest impression... not the building, as expected."

Civil Rights activist speaks at dinner honoring Marshall

Civil Rights activist and attorney Vernon E. Jordan Jr. spoke to a sold-out audience at a May 17 celebratory dinner honoring the legacy of Supreme Court Justice Thurgood Marshall at St. Augustine's, D.C.

The dinner, held on the anniversary of the landmark 1954 *Brown v. Board of Education* ruling to desegregate schools, also featured veteran television news broadcaster Maureen Bunyan of ABC7/WJLA-TV as the evening's mistress of ceremonies. Funds raised from the event will help

the church continue its community outreach services.

Jordan spoke of how he first met Marshall, a long-time St. Augustine's parishioner, while attending Howard University Law School, and was mentored and influenced by him throughout his law career.

The Diocese of Washington honors Marshall on May 17, which has been tentatively set by General Convention as the day to commemorate his life and ministry. Collect and readings for the day as proposed in *Holy Women*, *Holy Men* can be found at edow.org in the liturgical resources section.

REGIONAL ASSEMBLIES 2011

Attendees:

In addition to clergy, wardens and convention delegates are entitled to vote and should plan to come to the fall Regional Assemblies. Other members of the vestry are encouraged to come as well to participate in discussions.

Regions 1, 2, 3 & 4: The gathering for these regions is set for 8:30 a.m. to 12:30 p.m. Oct. 22 at the Washington Episcopal School, Bethesda.

Regions 5 & 6: This gathering is set for 8:30 a.m. to 12:30 p.m. The location will be announced closer to the time.

Information about nominations for each region will be posted on the diocesan website, edow.org, by the beginning of August, and announcements will go out in Church House News and in other listservs.

The Gift of Water

How far do you go to get water? A woman living in Maciene, Mozambique, must carry water for great distances. But we can change that!

Maciene is in the Diocese of Lebombo, one of our Southern Africa Partnership sites. With Bishop and Karen Chane's leadership, the Diocese of Washington has joined with Lebombo's Bishop Dinis Sengulane to drill a new well for Maciene. They have acquired the well site and we are funding the drilling. The well will support the bakery and vegetable garden of the Mothers' Union at the Cathedral in Maciene.

So far, we have raised about \$5,000 from parishioners like you throughout the diocese. But it will take at least \$10,000 for the well to be completed.

Please give generously so the people of Maciene can have the life-giving fresh water they need. The Chanes hope to return to Maciene someday and visit the new well!



Donate online at www.edow.org/giving or send checks payable to "Diocese of Washington," indicate they are for "Maciene Well," and mail to: Cheryl Daves Wilburn, Episcopal Church House, Mt. St. Alban, Washington, DC 20016. Learn about the Southern Africa Partnership at www.edow.org/sapc



Personal Care Services

When a little help is all you need.

Springvale Terrace can provide Personal Care, including medication administration, in your affordable, residential apartment.

Residential apartment options are currently available, with additional care services on-site as you need it. **Call today!**

Seabury  at Springvale Terrace
Senior Living

301-587-0190 (TRS 711)

www.springvalletterrace.com
8505 Springvale Road • Silver Spring, MD



Additional Opportunities for Involvement

Many of our events are free and open to the community. We also welcome your involvement through a variety of volunteer positions for all talents and skill levels. Call or visit for more information.



HUNGER FUND REPORT

from the March and May meetings



Jesus said "Feed my sheep."

Grants:	Granted
▶ Charlie's Place, St. Margaret's, D.C. <i>Serves breakfast to the homeless in Dupont Circle, Adams Morgan and Columbia Heights.</i>	\$3,500
▶ Kwanzaa Kitchen, St. George's, D.C. <i>Serves breakfast every other Saturday to primarily homeless patrons in the LeDroit Park area.</i>	\$3,500
▶ Miriam's Kitchen <i>Serves breakfast and dinner every weekday to the homeless -- many chronically homeless -- in downtown Washington.</i>	\$2,000
▶ We Are Family Senior Outreach Network <i>Provides grocery bags to isolated low-income seniors in the Columbia Heights/Park View and North Capitol/Shaw neighborhoods.</i>	\$3,000
▶ The Welcome Table, Epiphany, D.C. <i>Provides a hot breakfast every Sunday morning to mostly homeless and disadvantaged people in downtown Washington.</i>	\$5,000

Donate online at hungerfund.net

Contribute a recipe to the Diocesan Cookbook to benefit the Hunger Fund at edow.org/cookbook

ROOFING & HISTORIC RESTORATION SPECIALISTS

Is Your Roof History?

Whether it's **The National Cathedral's Herb Cottage**, or your home, **Wagner Roofing** has a 96 year-long history of quality service.

- Copper
- Ornamental Metal
- Slate & Tile
- EPDM

Hyattsville (301) 927-9030
Bethesda (301) 913-9030
Alexandria (703) 683-2123
Washington, DC (202) 965-3175

wagnerroofing.com

WAGNER ROOFING
"Between Washington and the Weather"
Since 1914



Slate Roof and Gutters replaced in 2004



RESIDENTIAL & COMMERCIAL

Interventionist: Addiction is a spiritual void

Don Sloane offers advice to clergy dealing with addicts and their family members

By Lucy Chumbley

"How does a smart kid from a nice family in a nice house in Montgomery County end up dealing drugs?" Don Sloane asks a group of clergy at the start of a May 19 workshop on addiction.

Research into the root causes of drug and alcohol dependence is ongoing, the intervention specialist says, but one thing is clear: Addiction is an equal opportunity disease. And once upon a time, that kid was him.

After 17 years of a "not particularly remarkable drug addiction story," Sloane got clean, got his life together and learned how to conduct interventions at the Betty Ford Center. He has been helping addicts and their families ever since. Because, he explains, addiction is a systemic disease: "For any one affected, many others are." His company, Intervention Partner LLC, sums it up with this slogan: It's not just their problem.

"How many of you have not been touched in your personal life by addiction in some shape or form?" he asks the group of about 20 clergy.

One hand goes up.

Sloane is a big man, bald and burly, with a single diamond sparkling in one ear. He speaks about his work

with evangelical fervor. Because people's lives are at stake.

Drug and alcohol addiction is the third leading cause of preventable death in this country, he says, rattling off a string of sobering statistics. The toll on institutions and families can be devastating. But it's not just people's lives that are at risk, he continues. It's their souls.

"It's a spiritual void," he says. "That's really what addiction is. It's a personal, spiritual void."

In their role as pastors, clergy are often called upon to minister to addicts or to those suffering from the collateral damage caused by addicts. They are well positioned to offer help, Sloane says, but first they have to be able to recognize the symptoms of the disease: denial, rationalization and justification.

They need to understand the addict's "tightening cycle of shame and guilt," and that direct confrontation can trigger a primitive fight or flight reflex.

"It feels for the individual that they're fighting for their life to defend what they're doing," he says. "When you walk away thinking, 'Am I the crazy one here?' you can bet there's something going on there."

But what can be done about it? Sloane describes his intervention



Don Sloane

process in detail and offers some specific thoughts for clergy (who should leave the staging of interventions to the experts).

"When someone comes to you, there are very high levels of stress and anxiety," he says, noting that it is often a family member who first seeks help. "This didn't start last week," he adds. "By the time they're in your office, it's been going on for a decade."

When Sloane receives a call for help, the first thing he does is "acknowledge the courage of the caller. They are in pain or frightened. My first obligation is to support that individual."

Likewise, it is important for clergy to focus on the well-being of the person reaching out, he says, suggesting a "light-handed" approach. "Establish that relationship," he says. "Ask a lot of questions so that they can begin to self-discover that there's really a problem. ... Stay away from tagging it, because the person who has come to

you is in a really vulnerable place."

"The first thing you can offer them is some safety; reassurance that they're not the crazy one." Allow them to tell their story without judgment and "let out some of the collateral impact of some of those addictive behaviors."

Often people feel deeply ashamed to "tell on the family," he says. Clergy can help the person who comes to them understand that "the relationship is already broken. Saying it doesn't make it more broken," and that "addiction can only live in secrecy. It lives in dark corners. It cannot live in the light of day."

Clergy can offer resources and referrals, and share their knowledge of what help might look like. This might include intervention, followed by inpatient or outpatient treatment.

Even if the addict chooses to accept help, Sloane warns that the rates of relapse are high. "Part of the help is being realistic," he says. "I can't tell you what will happen if you intervene. But I can categorically tell you what will happen if you don't."

"The statistics are so bad, families go: Should we even try this? What if it doesn't work? And I say: Would you try chemo?"

“By the time they're in your office, it's been going on for a decade.”

Don Sloane, Intervention Specialist

FOR FURTHER INFORMATION:

Call 301/580-7497 or visit

www.interventionpartner.com

Episcopalians in DC, LA hold vigils for Dawani

By Pat McCaughan

[Episcopal News Service]

Episcopalians in Washington, D.C., and Los Angeles held silent prayer vigils in support of Jerusalem Bishop Suheil Dawani on May 24, the day Israeli Prime Minister Benjamin Netanyahu addressed a joint session of Congress about the peace process.

The vigils sought to send a message about the Israeli government's policies toward Palestinians in general and specifically its refusal to grant Dawani a permit to reside in Jerusalem. As bishop of the Episcopal Diocese of Jerusalem, Dawani, a Palestinian Christian, oversees congregations and institutions in Israel, Jordan, Lebanon, Syria and the Palestinian Territories.

"[Netanyahu] passed by us. I don't know if he paid attention to our signs

or not," said the Rev. Susan Burns, rector of Redeemer, Bethesda.

Netanyahu was in Washington, D.C., to address a joint session about alternatives for a meaningful peace process in the Middle East, four days after rejecting President Barack Obama's vision for ending Israeli-Arab conflict in the troubled region. His address has been considered both an attempt to garner additional support for Israel and an effort to avert a proposed United Nations vote to establish a Palestinian state over his government's objections.

About 40 Episcopalians, Lutherans, Presbyterians and others held aloft signs designed to "inch by inch, call the leaders of Israel back to their better selves," Burns said after the two-hour vigil.

"The signs had quotes from Leviticus about welcoming the

stranger, and from Rabbi Hillel about what is hateful to you, do not do to your neighbor," she said.

Later in the day, a dozen or so Episcopalians in the Diocese of Los Angeles gathered along Wilshire Blvd's Miracle Mile District, in front

of a building housing the Israeli Consulate.

Randy Heyn-Lamb distributed flyers, while others held a banner, facing the busy midday traffic, which bore the shield of the Episcopal Church

see DAWANI, page 8



Photo by Tracy Dieter

Members of the diocese held a May 24 vigil in support of Bishop Suheil Dawani.

COLLINGTON from page 1

full circle because Collington was designed very much on the inspiration of Kendal's communities. Together with our friends at Kendal, we believe great things are in store for Collington."

"Collington's affiliation with Kendal grew out of the natural affinity between the cultures, missions, visions and values of the two organizations," said John Diffey, Kendal's president and chief executive officer. "As a Kendal affiliate, Collington will enjoy the extra measures of strength that come with being a part of the Kendal System. Of equal importance, it will be wonderful for Kendal to have a strong presence through Collington in the Washington metropolitan area."

Collington is located on a rolling 125-acre estate in the geographic center of Prince George's County, approximately halfway between Washington, D.C., and Annapolis,

Md. It currently serves more than 400 residents and employs a staff of more than 250 people.

Its 361 independent living residences include cluster cottages and a three-story apartment building. The community's health and wellness center provides 65 accommodations licensed for assisted living and 44 licensed for skilled nursing care. Other amenities include restaurant-style dining, an auditorium, fitness and therapy center, library, barber/beauty shop, interfaith chapel, two miles of wooded and lakeside paths and an indoor swimming pool.

Collington's story began in 1980, when Homer Gudelsky, a prominent local real estate developer, asked Bishop John T. Walker if the diocese would consider accepting a gift of 125 acres for the development of a retirement community.

The Diocesan Council approved a preliminary feasibility study, by-laws and articles of incorporation were drawn, a board was appointed, and

Collington Episcopal Life Care Community, Inc. received its corporate charter in 1982.

Six parishes of the diocese - Trinity, Upper Marlboro, Holy Trinity, Collington, St. Christopher's, New Carrollton, Epiphany, Forestville, St. Barnabas', Leeland and St. George's, Glenn Dale - provided seed money for the project. (Although Collington is legally independent of the diocese, seven of the 15 members of its board of directors are drawn from the nominations of the six congregations and the bishop.)

Groundbreaking took place in 1986, the cornerstone was laid in 1987, and in 1988 the first residents moved into the new facilities at 10450 Lottsford Road.

In 2003, Collington completed a \$48 million, three-year expansion project, which added 55 new cottages, 28 apartments, a facility for Alzheimer's patients and a renovated community center that houses a library, auditorium, dining room,

meeting rooms and country store.

Collington's Health Center is named for Bishop William F. Creighton, who was concerned with providing health care to residents of retirement communities; and in 2005 Bishop John Bryson Chane dedicated Collington's Interfaith Chapel in honor of Bishop John T. Walker.

Kendal operates under a federal-type governance system based on Quaker values that blends autonomy with shared strengths. Over its 40-year history, just three previously established communities have become Kendal family members: Barclay Friends in West Chester, Pa., in 1994; the Lathrop Community in Northampton and Easthampton, Mass., in 2004; and The Admiral at the Lake in Chicago in 2009. Kendal communities also are located in Hanover, N.H.; Ithaca and Sleepy Hollow, N.Y.; Oberlin, Granville and Cleveland, Ohio; Lexington, Va.; and Kennett Square, Pa.



Collington Episcopal Life Care Community has served the D.C.-area since 1988. Verna Dozier, a well-loved lay theologian, author and Christian educator, called it home before her death in 2006. Current residents include the Rev. John Evans, who was instrumental in Collington's establishment, and the Rev. Murray Newman, former professor of Old Testament at the Virginia Theological Seminary. The Rev. Larry Harris, former chairman of the Collington board of directors, recently announced his retirement as the long-serving rector of St. Barnabas', Leeland, and is set to become a resident in the fall, along with his wife, Sue.

DAWANI, from page 7

and a message: "Israel: Lift the ban on Bishop Dawani-the Episcopal Church."

Consul General Jacob Dayan was notified of the vigil, but did not respond, said Heyn-Lamb, a member of the diocesan Commission on the Middle East.

After petitioning the Israeli court in late February, Dawani was given a May 18 court date. But that hearing was cancelled "due to a change of venue, in accordance with Israeli law and at the recommendation of the Attorney General of Israel, for this

hearing to take place in the Supreme Court," according to a May 13 statement issued by Dawani.

Chane and other religious leaders, including Presiding Bishop Katharine Jefferts Schori, Archbishop of Canterbury Rowan Williams and the Chief Rabbi of Jerusalem, have joined the effort to reinstate Dawani's visa and residency cards for his family.

Renewal of Dawani's residency permit, which he had held since 2007, was denied in September 2010 after an unnamed source accused the bishop of selling Israeli land illegally to Palestinians. Dawani has categorically

denied the charges.

"The bishop is especially vulnerable when he leaves Jerusalem to tend to his far-flung diocese, which includes schools, churches and hospitals in Israel, the West Bank and occupied territories, Gaza, Jordan, Syria and Lebanon," said Chane. The Diocese of Washington entered into a companion relationship with the Diocese of Jerusalem in 2010.

Los Angeles Bishop Jon Bruno, whose diocese also enjoys a companion relationship with Jerusalem, said the absence of a residency permit inhibits Dawani's ability to provide

not only tangible, but also spiritual assistance to congregations and institutions under his episcopal oversight.

Both groups emphasized that Dawani is a peacemaker and that the vigils were not held in opposition of the Israeli government, but as an effort to call attention to injustice.

"We were there because we are friends of Israel," Burns said. "We love the Jewish people, the Jewish tradition and ... we are saying that the message that is at the heart of your tradition, which is a tradition that we treasure, is of fairness and we're calling you to live by that message."

Episcopal youth gather to connect, serve

EYE gathering draws more than 1,000 youth from all over the Episcopal Church

By Joe Bjordal

[Episcopal News Service] With hands clapping, bodies swaying and beach balls flying, the singing voices of nearly 1,100 Episcopalians filled Benson Great Hall on the campus of Bethel University in Saint Paul, Minn., for the opening worship service of the 2011 Episcopal Youth Event (EYE) on June 23. The triennial event - the second-largest gathering in the Episcopal Church - attracted delegations from nearly all dioceses in the United States as well as the Dominican Republic.

Gathered around the theme "Come Together: Intimately Linked in this Harvest Work," 730 high school youth, 310 adults and 50 bishops spent three days on the Bethel campus, learning together and sharing stories and skills so that, as Bronwyn Clark Skov, officer for youth ministries of the Episcopal Church, said in her welcome, "we might all be enriched and empowered as we go forth from here transformed and eager to fulfill our call as Episcopal Christians in this world."

Nearly two years in the planning

Just the day before, members of the EYE mission planning team, made up of 10 high school youth, supported by 13 adult advisors and assisted by staff members from the Episcopal Church Center in New York, were putting the finishing touches on months of planning and preparations. "This is literally the day we have been waiting and planning for, for 18 months," said Skov.

She said that a lot of "prayer power" was going into the preparations, and not just from Episcopalians. Just that morning she received an e-mail from the youth ministry leaders of the member denominations of the National Council of Churches of Christ "saying they were praying for EYE."

"The team feels this and we're seeing the Holy Spirit pop up all over the place today," said Skov.

While a hospitality team made up of youth and adults from congregations of the Episcopal Church in Minnesota and a fleet of buses were stationed at the Minneapolis-St. Paul International airport to welcome guests, members of the mission planning team were deployed around the campus attending to last-minute details that included everything from

stuffing registration packets to preparing the visual slides for plenary sessions to learning how to maneuver kites and streamers that would be used in processions at worship services.

Riding in the back of a golf cart, being driven from one residence hall to another where she was double checking room assignments, team member Carolyn Downs of the Diocese of Connecticut said, "It's really great seeing everything come to life after two years of work." She also said that the members of the team have "all become very good friends" and the experience has made her feel more connected to the wider church.

"We sometimes think it's only our diocese or our parish, but in reality it's so much more - it's national and global. I have learned to look at the bigger picture of the whole church."

A call to mission

Randall Curtis, an adult member of the mission planning team from the Diocese of Arkansas, said that early discussions between Skov and the provincial youth ministry coordinators of the Episcopal Church identi-

fied a desire to rethink the purpose of EYE, make it a shorter event and one that is focused on empowering youth for service.

"We really started from the ground up in re-imagining what EYE should be," said Curtis. "Instead of just being a big event that we all come to, there is a sharp focus on mission and it's all about how we can live out a better Christian response to the world."

Leading off the call to mission was Presiding Bishop Katharine Jefferts Schori, who preached at the opening worship service. Speaking to the gathering's theme, she said that "we are all intimately linked with the wider web of creation, with human beings and other parts of creation and we are part of an evolving universe, which God is continually urging to grow and develop and change."

"We're here as the body of Christ, also interconnected with its various parts and with the rest of creation. Our life and health depend on how we care for all those parts. We're here to discover those connections and intimate links, and to discover what's evolving in our midst - what the growing looks like around here."

Jefferts Schori said that as she looks at the church she sees those intimate connections being lived out in service beyond itself.

"Across this church, congregations and dioceses are building partnerships to care for people who've lost their homes to floods and tornadoes, to dig wells in sub-Saharan Africa, or rebuild churches and schools in Haiti. People are looking to see who's hungry or homeless, and doing something about it," she said.

Describing several reminders on her desk that "help me stay connected to a world far bigger than whatever thing I am working on at the moment," the presiding bishop said the Episcopal Youth Event, itself, is one of them "reminding us who we are, and whose we are and why we are here."

A home for the Johnsons

Participants at the Episcopal Youth Event found an immediate opportunity to engage in mission - that healing of the world. One unique component of the 2011 EYE - a historical first - is the building of a house from the ground up. In collaboration with volunteers from Habitat for Humanity, teams of Episcopal youth worked throughout the gathering to construct a house on the Bethel campus that will eventually be moved to Princeton, Minn., and occupied by Jeannette Johnson, a single mother and her two teenage daughters.

see EYE, page 19



A delegation of young people from the Diocese of Washington joined more than 1,000 youth from around the country at the 2011 Episcopal Youth Event, EYE, June 22-26 at Bethel University in Minneapolis, Minn. The theme of the triennial event was "Come Together: Intimately Linked in this Harvest Work." Delegation members were: Thomas Abe from St John's, Beltsville; Deborah Cline from Christ, Durham; Molly Narkis from St. Luke's, Bethesda; Austin Maduka from St. Christopher's, New Carrollton; Kaithlyn Townsend-Gray from Christ, Rockville; Steve Seely from St. Paul's, Piney; Sarah Stonesifer from Christ, Rockville; and Jessica Hitchcock, youth missionary. During their time in Minneapolis, the group met with the diocese's new bishop-elect, the Rev. Mariann Edgar Budde, at center-left, above.

Thanks and gratitude

After each of the five nominees in the running to become the ninth Bishop of Washington had spoken at the Collington Episcopal Life Care Community walkabout on May 25, a woman in

the audience raised her hand. "I think you're all wonderful," she said. "I wish we could elect all five of you."

On June 18, the diocese elected the Rev. Mariann Edgar Budde of St.

John's, Minneapolis as its ninth bishop. But there is no winner without contestants, and the Diocese of Washington is deeply grateful to the other four candidates who agreed to stand for election - talented priests who put their hearts on the line and who gave generously and abundantly of themselves during the demanding

search process (clockwise, from top left): The Rev. **Ronald G. Abrams** of St. James', Wilmington, N.C., the Rev. Canon **John T.W. Harmon** of Trinity, D.C., the Rev. **Jane Soyster Gould** of St. Stephen's, Lynn, Mass., and the Very Rev. **Samuel Glenn Candler** of the Cathedral of St. Philip, Atlanta.



NINTH BISHOP from page 1
internet.

Speaking from her home in Minneapolis, where she serves as rector of St. John's Church, Budde addressed the convention first in Spanish, then in English.

"I am honored and overjoyed to accept the call to serve as the next bishop of Washington. I pledge to serve God, our Lord Jesus Christ, and the people and ministries of the diocese with my whole heart, doing everything I can to support and strengthen the mission God has entrusted to you," she said.

She acknowledged Bishop John Bryson Chane and also the four nominees with whom she had stood for election; the Very Rev. Samuel Glenn Candler of the Cathedral of St. Philip, Atlanta, the Rev. Canon John T.W. Harmon of Trinity, D.C., the Rev. Ron Abrams of St. James', Wilmington, N.C., and the Rev. Jane Gould of St. Stephen's, Lynn, Mass., who withdrew from the election after the first ballot.

Budde, who was elected on the second ballot just after 1:30 p.m., will be the Diocese of Washington's first female diocesan bishop. She was the clear winner, receiving 102 votes of 163 cast in the lay order and 137 of 175 cast in the clergy order. The election required a simple majority in each of the orders - clergy and lay (i.e. 82 votes in the lay order and 88 in the clergy order).

The election followed a lengthy search process which began shortly after Chane announced his retirement on Jan. 30, 2010 at the annual Diocesan Convention.

The Search and Nominating Committee, appointed by the diocese's Standing Committee and chaired by Gerry Perez of Holy Trinity, Collington, screened around 80 candidates and conducted a retreat with a shortlist of 13 before announcing the final slate of nominees on March 31. Committee members were honored during the Special Convention, along with members of the Transition Committee, chaired by the Rev. Joan Beilstein, rector of Ascension, Silver Spring.

The Transition Committee organized the May 23-26 walkabouts which introduced the nominees to the diocese and are responsible for ensuring the smooth transition between the episcopacies of Bishop Chane and Bishop-elect Budde.

Chane, who preached at the Special Convention Eucharist (his sermon is on page 2), will remain in office until Budde's consecration and installation,

which is set for 10 a.m. Nov. 12 at Washington National Cathedral.

Before that can happen, however, a majority of bishops with jurisdiction and standing committees in the Episcopal Church must consent to Budde's election. Under the canons (laws) of the Episcopal Church, they are given 120 days to complete this process. The bishop-elect also is required to undergo physical and psychological exams before taking office.

Budde, 52, has served as rector of St. John's since 1993 and has guided that congregation through significant membership and financial growth, two capital campaigns and comprehensive ministry development. Since 2001, she has served as a conference leader for CREDO, an organization committed to clergy wellness and vocational renewal.

She has been a leader in the Diocese of Minnesota, serving on the diocesan Commission for Mission Strategy and as dean of the Minneapolis Region, as a deputy to General Convention and on the Standing Committee.

Budde also has supported multi-cultural ministries in the Diocese of Minnesota, speaks fluent Spanish and has a long history of work among Spanish-speaking people. During the May walkabouts in this diocese, she spoke of her work with border congregations in New Mexico and of her year in Honduras, where she worked at a home for abandoned boys.

After earning a bachelor's degree from the University of Rochester, N.Y., where she majored in history, she attended the Virginia Theological Seminary, where she earned Master of Divinity and Doctor of Ministry degrees and did her fieldwork at Mission San Juan in this diocese.

A well-regarded preacher, teacher and conference leader, she is the author of *Gathering Up the Fragments: Preaching as Spiritual Practice*, published in 2009.

Budde has a husband, Paul, and two sons, Amos, 23, and Patrick, 20.

When asked during the walkabouts what people in the diocese should know about her that hadn't yet been asked, she said she had been raised by a single mother and had inherited her work ethic.

Asked how she felt about diversity in the Diocese of Washington, she noted that she had learned one of her most important lessons about differences when she gave birth to her second child.

"He was utterly unique, yet he looked like a carbon copy of his brother," she said. "There is no replacement for relationship - deep



BISHOP-ELECT

Mariann Edgar Budde speaks at Washington Episcopal School, top, Collington Episcopal Life Care Community, center, and poses with members of the diocese's Latino community during the bilingual walkabout at Ascension, Gaithersburg, bottom.



relationship; coming to know each person for the wonder that is there. I've learned that if you can hang in with each other through the tension then you can come out together on

the other side."

The Diocese of Washington looks forward to deepening its relationship with its new bishop-elect: the Rev. Mariann Edgar Budde.

On raising up potential priests of all ages

■ BEARINGS:



Martin L. Smith

On July 4th I will celebrate the 40th anniversary of my ordination to the priesthood. I have a slight claim to regard this as special, because I was ordained under the minimum age laid down in canon law. The Archbishop of Canterbury issued special licenses as I was still 22 when I became a deacon and still in my 23rd year—just when I was ordained priest. So while I can't be certain that I wasn't beaten to the record somewhere by a few days, there is probably no Anglican of my age ordained longer. I was theologically precocious, and though I did have five intense years of theological education behind me, I certainly looked younger than many members of my parish youth club. On my house visits for funeral and baptism planning, I would have to work to get past the initial reaction of utter incredulity which my appearance often excited. I'm still pondering the significance of being ordained so young.

Back then, we were taught that priests were primarily trained by lay people in parishes—seminary was just groundwork. And we made ourselves living proof of that philosophy. We were ordained as pastoral apprentices, not experts or professionals, and ordained ministry was geared to maximize personal pastoral encounters from which we would learn and grow in the field.

On a ferry crossing from England to Holland I had one of those rare prayer experiences when we hear a distinct voice, a clear word from God. I heard these words clearly and simply: "priesthood is people." This was completely consistent with our culture of spiritual apprenticeship. This culture required maturity and responsibility from lay people to trust the young newly ordained and put them through their pastoral paces. In exchange, people benefited from the vigor, energy and imagination of young pastors. I look back with amazement at the gusto and inventiveness with which my friends and I threw ourselves into parish life in our early and mid 20s.

It's hardly any wonder that I came to feel so many misgivings about very different attitudes that took over in the Episcopal Church in the decades that followed, which caused the aver-

age age of the newly ordained to climb well into middle age. There was a phase when men and women in their 20s seemed to be discounted as proper candidates for ordination. Whether people seriously believed the blanket theories about the 'need for life experience,' or whether it was just a cover for ushering into the process a majority of middle aged people, I am not sure. I am certain that these attitudes thwarted the Spirit of God in hundreds of stillborn vocations.

Now, I have been in the business of nurturing and mentoring candidates for ministry for decades, and I know perfectly well that "the Spirit blows where it wants." I have rejoiced in the work of discernment and preparation with dozens and dozens of people in the second half of life. But I didn't rejoice at all in the policies that resulted in a cumulative graying of the clergy. And I believe I have earned my right to be skeptical about the design of most of those bureaucratic contraptions called "our ordination process," whose successive models seem to need constant tinkering, only to be replaced altogether as yet another ecclesiastical lemon. In many cases they have proved to be grim deterrents to young people exploring a call to the priesthood.

Forty years on, and I am convinced

that the church needs to be much less passive about exciting young women and men with the possibility that God wants to recruit the energy and gifts they have precisely as young people, to re-invigorate the ordained ministry from within. We have superb potential leaders among our college age men and women—and younger! I was actively cultivated in my teens as a potential priest, and my discernment was taken really seriously. Are we singling out young people of every cultural and class background as potential priests? Are we willing to forge very flexible instruments of discernment and preparation that can train them in time to devote energetic and creative years to reshaping the life of our parishes? How will we create the "apprenticeship" situations for the young newly ordained that will stretch and deepen them and give opportunity for their creativity? With financial constraints thinning out assistants' positions, how will we make it a priority to incorporate young women and men into the pastoral life in ways which are healthy and inviting for them and their families?

Martin L. Smith is a well-known spiritual writer and priest. He is the senior associate rector at St. Columba's, D.C.



COMUNIÓN



Simón Bautista

Apreciados hermanos, saludos de paz en Nuestro Señor Jesucristo. Les comparto la reflexión con la que me dirigí a Convención especial para la elección de la novena Obispa de la Diócesis de Washington. Mis oraciones están con cada uno de ustedes, con sus familias y con todos los miembros de nuestra Diócesis ahora que se prepara para iniciar una nueva etapa en su historia.

Más grande que cada uno de nosotros es el Cuerpo de Cristo:

El cuerpo humano, aunque tiene muchos miembros, es uno; es decir: todos los miembros del cuerpo, no obstante su pluralidad, forman un solo cuerpo. Pues así también es Cristo. Porque hemos sido todos bautizados en un solo

Espíritu, para no formar más que un cuerpo entre todos. Y todos hemos bebido de un solo Espíritu.

1 Corintios 12: 12-13

La convención es siempre un buen lugar para recordarnos quiénes somos y por quién hacemos lo que hacemos. Es un buen lugar para renovar nuestra confianza y compromiso con Dios, con la iglesia y con cada uno; un lugar para reafirmar nuestra conciencia de que el cuerpo es más grande que cada una de sus partes, que la casa donde vivimos es siempre más grande que nuestro dormitorio. También es una buena oportunidad para recordarnos que nuestro futuro depende de nuestra capacidad de unidad.

Hace muchos años, cuando todavía yo era un seminarista en la República Dominicana, tuve la oportunidad de viajar a Haití por un período de tres meses en un programa de inmersión en la cultura y la lengua haitiana. Me enviaron a la zona Central conocida como Plato Central, a una pequeña comunidad campesina llamada Papay. Me hospedaba en el Centro Campesino Comunitario de Papay.

Lo primero que me llamó a la atención a mí llegada al Centro Comunitario fue la gran cantidad de

dibujos que había en las paredes. Casi todos tenían mensajes alusivos a la necesidad de unidad del Pueblo Haitiano.

Entre los dibujos había uno muy divertido: dos burritos amarrados con la misma cuerda; cada burrito estaba atado a uno de los dos extremos de la cuerda. Había dos paquetes de yerbas separados el uno del otro; la distancia entre los dos paquetes de yerbas era más grande que la extensión de la cuerda que ataba a los dos burritos. La pintura resaltaba el esfuerzo de cada burrito por llegar a comer de la yerba que le quedaba más cerca, pero ninguno de los dos dejaba que el otro comiera porque cada uno trataba de alcanzar un paquete diferente. A los dos burros se les veía muy flacos y anémicos, cualquiera diría que les quedaba poco tiempo de vida.

Al pie del dibujo de los dos burritos había una frase que decía: "Nou pa kapab viv si nou pa mete tet ansam"—No podemos sobrevivir si no nos unimos. Eso también es verdad en el contexto de la iglesia, lo es para nosotros como diócesis y como cuerpo de Cristo reunido en asamblea en este día.

Las convenciones especiales para la elección de un nuevo Obispo son

muy impredecibles, nadie sabe con exactitud lo que va a ocurrir, nadie sabe cuántas rondas de votaciones habrá o quién será el Obispo o la Obispa electa; no si es un proceso que cumple con nuestros cánones y que es guiado por el Espíritu Santo.

De modo que no sabemos quién será nuestro siguiente Obispo, no sabemos si será una mujer o un hombre. Pero hay algunas cosas que podemos reclamar que sabemos. Sabemos que estamos aquí en el nombre de Dios, como el cuerpo de Cristo. También sabemos que no todos vamos a obtener los resultados que esperamos de estas elecciones, y que muchas oraciones no van a ser respondidas exactamente como las elaboramos, no por lo menos en este día.

Pero hay algo que no podemos olvidar, que necesitamos recordar en cada momento de nuestra existencia: no podemos olvidar que nosotros somos el Cuerpo de Cristo, unidos a El por el Bautismo, en el Espíritu Santo y que nuestro futuro depende de cómo podamos caminar juntos en el nuevo sendero que Dios está abriendo hoy frente a nosotros.

Rev. Canónigo Simón Bautista, Misionero Diocesano para los Ministerios Latinos



A SAINT FOR AUGUST



Octavia Hill, portrait by John Singer Sargent

Octavia Hill

Commemoration: August 13

Time and place: Born in Wisbech, Cambridgeshire in 1838; died in Marylebone, London in 1912

Story in brief:

Octavia Hill was a pioneer in the development of social housing, a champion of urban green spaces and a founding member of the National Trust, a British conservation organization. Born to a reformist family that had fallen on hard times, she grew up poor and had to work at an early age. She was influenced by the Christian Socialists and the priest, theologian and social reformer F.D. Maurice. When Octavia was in her mid-20s, her friend, the artist John Ruskin, took over the leases of three houses in the London slums and put her in charge of their management. Using a different method of housing management, based on personal contact and not bureaucracy, and emphasizing the reciprocal duties of landlord and tenant, Octavia became a successful, hands-on landlady. From these beginnings, she became an influential member of the Charity Organization Society and took on the management of more low-income properties in and around London.

One of these, the Women's University Settlement in Southwark, became a center for training in housing management, and led to the creation of similar programs in Europe and the U.S. She campaigned for the preservation of London's open spaces, and was instrumental in lobbying for its "Green Belt." Though widely renowned for her work, Octavia lived quietly and modestly until her death, from cancer, in 1912.



Prayer for Acceptance of Change

By Peggy Eastman

Lord, we know well that all life is in flux. Will not this green springy lawn we tread on today soon wither and turn to sparse, anemic blades? Will not the bright sunflowers whose petal-haloed heads seek the sky soon droop like stricken sentinels on shriveled stalks? We know these lessons, and yet we resist. What of the faces we see no more, those once we saw almost weekly in the same church pew? We miss them; we would wish them back. We know this is impossible, and yet we resist. How we linger over what is gone; how we long for the comfortable and familiar, settling into them as we would into an old stuffed chair that remembers our contours.

How we resist the new and unknown, fearing them as we would the turn of a corner on a zigzag street in a foreign city scented with wood smoke and cinnamon. Lord, You were ever on the move; you knew how not to linger. Help us learn how not to cling to what cannot be regained or restored in this life. Help us be open to new faces, new voices and the new people sitting in that particular pew where once sat those we see no more. For all of it, every blade of grass, every petal from every sunflower, every face we ever loved, is joined in You. Why ever should we fear change when our one true constant is You?

Peggy Eastman is a member of All Saints', Chevy Chase and the author of Ten Women of the Bible: Witnesses to Faith, a book of poetic reflections.

MONTHLY MEDITATION

Love Your Enemies

By Randy Lord-Wilkinson

Don't you know that your body is the temple of the Holy Spirit, who lives in you and who was given to you by God? You do not belong to yourselves but to God...

- 1 Corinthians 6:19

Over the years I've acquired an appreciation for holistic health as an expression of Christian spirituality and stewardship. This well-known verse from 1 Corinthians, written by Paul to urge Corinthian Christians to avoid prostitutes, still stands on its own as a teaching about the sanctity of the body. The New Testament accounts of the physical resurrection and ascension of Jesus connote that it is his whole self that was raised up by God, not just his spirit.

Healing was prominently featured in the ministry of Jesus, and has been in and out of vogue in the church. Christianity also has spawned the birth of hospitals since the high Middle Ages, and many branches of the church are distinguished by their dedication to health of body, mind and spirit and sponsorship of medical facilities and research.

A spiritual approach to health acknowledges the interdependence of the different aspects of the human person. Spiritual practices such as meditation benefit mental health and have even been scientifically shown to improve physical health. The regular practice of meditation can lower blood pressure, enhance immune function and increase the mass of the brain.

The original purpose of yoga, a popular regimen these

days, was to impart vibrant health and longevity to the practitioner so that he or she could devote a long lifetime to the pursuit of spiritual maturity.

Illness is not viewed as the consequence of a person's "sin," in the Christian view of the person, but as part of life on earth, as "God makes the sun to shine on bad and good people alike, and gives rain to those who do good and to those who do evil." What distinguishes us is not our invulnerability to sickness, madness and death, but our compassionate, loving response to the afflicted and the dying. And to our own illnesses and infirmities.

After knowing people who included prayer, meditation and visualization to their healing regimens and witnessing the effectiveness of these practices, I no longer use the language of war when I think or talk about people living with a serious illness. You know what I mean. We often hear of someone who "battled" cancer, often heroically. But the holistic perspective toward illness would be to learn from it and use it, with God's help, as an opportunity for growth and transformation.

Seeing one's illness as an enemy to be battled can only create deeper inner discord. This cannot possibly assist a person in returning to wholeness and health, or at least to some place of peace and acceptance where disease may be a long term companion. The Reign of God means justice for the world, and wholeness and health for the person.

The Rev. Randy Lord-Wilkinson is rector of Ascension, Gaithersburg.



WINDOW ON FILM

By Beth Lambdin

How to Die in Oregon (PG)

I depart from theatrical releases to include this exceptional film, which won the Grand Jury Prize for Documentaries at the 2011 Sundance Film Festival. Directed, produced and photographed by Peter Richardson, it premiered on HBO in late May, and is one to save in your Netflix queue or seek on demand. The movie provides something rarely seen on film: an intimate, thought-provoking, and emotional look at death, framed by Oregon's controversial Death with Dignity Act, and personalized through the end-of-life stories of several participants, mostly the one of charismatic Cody Curtis.

Since Oregon passed the Act in 1994, according to the film, 500 Oregonians have used the law, which legalizes a "mentally competent, terminally ill patient's choice to ingest medications to bring about a peaceful death." The physician assists in the process, but the choice is the patient's.

Roger Sagnol is No. 343, and the film opens with an unflinching look at his last minutes. He responds calmly and cogently to his physician's required questions about what he's doing. His final words thank his team, and the voters of Oregon for giving him what he clearly regards as a humane and empowering option.

The heart of the film beats with Cody Curtis. She is a 54-year-old wife and mother who went to her doctor suffering from a terrible stomachache. Dr. Katherine Morris, a compassionate healer, burst into tears when reviewing Cody's test results. What she sees: a large, malignant mass on Cody's liver, spelling doom. Cody undergoes surgery, suffers complications (and 50 days in the hospital) and recovers from that ordeal, but the cancer recurs. We meet Cody after she has been given six months to live. This dire prognosis really doesn't spell

doom, but instead takes Cody on a life-affirming journey that she would rather not take, but which nonetheless enriches her life (and death), the lives of her loved ones, and ultimately ours.

She, and we, the viewers, (feeling uncomfortably voyeuristic at times), struggle with BIG questions: What is the meaning of life? Why does it take dying to appreciate living more fully? Is there value and even nobility in suffering? Is it a sin to end one's life? What is the nature of control? How do physicians reconcile the ramifications of the Act with the Hippocratic oath?

With a sharp intellect and easy access to her emotions, Cody articulately shares her challenges around those issues. When she strings together a number of good days, she wonders if perhaps her months aren't numbered in single-digits. She's in a curious limbo, but we also feel her relief when she says, "It's my choice when to take them (the barbiturates that will end her life), whether to take them."

In addition to Cody's story, the film follows the trajectory of a grieving wife-cum activist, Nancy Niedzielski, a Seattle resident whose beloved husband died a gruesome death from brain cancer. After making a deathbed promise to her spouse, Nancy evolves into one of the driving forces behind the campaign in Washington to pass an act (I-1000), similar to Oregon's. We also meet 53-year-old Randy Stroup, terminally ill with prostate cancer. Uninsured and with a lousy prognosis, he's denied treatment, but offered a physician-assisted death; this just infuriates him.

We also meet several volunteers, a cadre of dedicated and pragmatic individuals like Sue Dessayer Porter, trained to help their clients stay in charge of their own dying. They emphasize that they are not selling a process, but offering a choice - and clients always have the right to change their minds.

The film gives time to those who object to the Act; groups and individuals who are just as adamant as the advocates about the "rightness" of their position. For them, moral or

religious beliefs, or professional ethics relegate this action to the realm of sin, or as interference with God's plan. Many of them say that they prefer that nature be allowed to run its course.

While squarely in the advocacy camp, this documentary shows that choosing to end one's life in this way is not an easy decision. It is not an easy way out; but a choice to be considered thoughtfully and reverently. The film challenges us to face our own mortality, and to consider just how we want to leave this earthly existence.

Midnight in Paris (PG-13)

Woody Allen's 41st film pays homage not only to one of his best "early" films, *The Purple Rose of Cairo* (1985), but also to one of the world's most beautiful cities, Paris. Striking at any time of the day, Paris receives especially loving caresses after the sun slips into the Seine. With a period soundtrack featuring Cole Porter, the story takes place in the present with midnight forays into the past, Paris of the roaring 20s. Owen Wilson, with charm and self-deprecation, plays Gil Pender, a successful Hollywood screenwriter (though he calls himself a "hack") and frustrated novelist, who is visiting Paris with his harridan of a fiancée, Inez (Rachel McAdams in a thankless role). Gil is Allen at his most endearing; clever quips slip from his lips while he conveys wild-eyed wonder about his extraordinary circumstances. While Inez parties with her pedantic former professor (Michael Sheen), Gil ventures out for long evening strolls, losing himself in the winding streets of Paris. At the stroke of midnight, a vintage car full of revelers whisks him away into the raucous after-hours nightlife, brimming with 1920s luminaries. F. Scott Fitzgerald greets him as "Old Sport," a manic Zelda unravels, a sloshed Hemingway spouts truisms, and Gertrude Stein takes him under her wing. Pablo Picasso broods while his muse and mistress, Ariana (Marion Cotillard), bewitches Gil. Their sweet, easy relationship contrasts sharply

with the strained relationship he shares with Inez. *Midnight*, a whimsical tale, brims with nostalgia for a remarkable era. But, Gil is not stuck with a sack full of "what-ifs;" his unexpected gifts from the past may create a happier present.

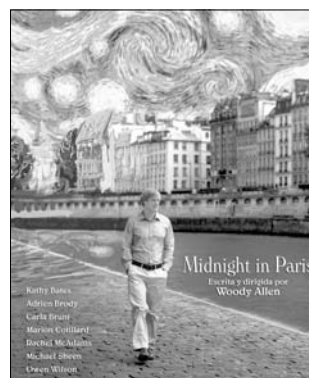
The Hangover Part II (R)

I admit it; I enjoyed 2009's *Hangover*. While it was a stretch to find moral redemption in the film, a graphic portrayal of a drunken night of debauchery, I found the underlying pathos in Zach Galifianakis's original portrayal of Alan, the bride-to-be's brother, if not endearing, at least fascinating. He was an odd duck desperate to connect with his fellow homo sapiens, without any of the social graces that the well-adjusted take for granted.

In the sequel, he's still the best thing about the film, but that's faint praise. A repetitive, uninspired script, punctuated again with crude, explicit sexual "humor," offers a few cheap laughs, but little else. The first *Hangover* was tasteful, but original; *Part II* is just tasteless.

The same trio of best buds, Doug, Stu and Phil (Justin Bartha, Ed Helms and Bradley Cooper) are once again off to a wedding, but this time it's in Thailand. Stolid, dentist Stu is tying the knot. Again, with reluctance, Alan is invited to join the "Wolf Pack," and again he is responsible for the mayhem that ensues post-bachelor-party brunch. As in the original, the boys awake with a terrific hangover, amnesia about the previous night's events, and a missing a member of their merry band, the brother of the bride-to-be. Once again, they must piece together just what transpired from a macabre string of clues: a severed finger, a torched bar, a silent monk - and a cigarette-smoking capuchin (replacing the 2009 hooker-baby). Did I say the film was redundant? To stave off boredom, gratuitous full-frontal shots of male privates are thrown in with the requisite bare-naked ladies. Run, don't walk to the nearest exit.

Agree? Disagree? Let Beth know your views at beth@bethlambdin.com





WHAT'S COOKING?

A cookbook update

Many thanks to all who have submitted recipes for the forthcoming **Diocesan Cookbook!** The *Window* is excited to report that members of 33 congregations have submitted recipes so far, and that a range of different cuisines are represented.

Submissions to date include recipes for main dishes from Chicken in Orange Juice to Fish Gumbo, desserts like Chinese Almond Cookies, Book Group Apple Cake and Uncle Sam's Candy, side dishes, salads and specialties like Greek Stuffing, Cabbage and Herb Salad and Bread and Butter Pickles and international dishes such as Pupusas and Goulash.

The cookbook, which aims to tell the story of our community in food, will

see *WHAT'S COOKING*, page 19



ST. PAUL PUTS THE FINISHING TOUCHES ON HIS SECOND LETTER TO THE EDITOR

Our cartoon is drawn by Bob Erskine.

Keeping the 'happy' in happily ever after

■ FAMILY MATTERS:



Margaret M. Treadwell

As in many movies, the classic romantic comedy *When Harry Met Sally* (1989) ends with a happily-ever-after wedding. The film tells the story of how two friends became lovers.

Interspersed throughout are clips of long-married couples lovingly reminiscing about how they met, scored with soaring music. How these strong couples made it through the inevitable rough patches is left to our imagination.

Staying in marriages over the long haul is a hot topic lately. The *Washington Post* recently reported on the decline of U.S. divorces and ran a story about a service at the Shrine of the Immaculate Conception where an estimated 600 couples celebrated their marriages of 25-plus years. Those interviewed spoke mostly about how they met, while a few mentioned humor, teamwork, faithfulness, God and prayer.

Some of us are "born lucky" in love, but many more need a road map to develop into a strong couple. Using family systems thinking, I've created

the following four signposts to keep marriages moving in a healthy direction:

- Grow into your fullest potential in body, mind and spirit and encourage your partner to do the same.
- Remember the sparks that attracted you to each other in the first place. Keep your fun and spontaneity fresh, individually and together.
- Believe in something greater than you.
- If you have children, defocus them and make the top three bullets your priority.

This applies regardless of your culture, race, religion, sexual identity or socio-economic group.

I believe that we can grow to our fullest potential in marriage. It may take several "marriages within a marriage" to achieve this goal - before children, with children and after children, for starters.

One young husband brought the family calendar to a counseling session and asked his wife to schedule him in. She replied, "I'll be happy to, but I have to schedule myself in first, and then I can have more fun with you."

Far from being selfish, she was taking a clear stand for her self-preservation. How can we love someone else when we won't love ourselves first? List three things you love to do outside of family and work; now consis-

tently schedule these passions in. You'll begin to see your life - and your marriage - in a more positive light when you take care of yourself.

In my work, I define a strong couple and marriage as the health of the whole family unit - parents and children - rather than solely the couple relationship. Stress in families can manifest with symptoms in one of three places - between the couple (from constant conflict to not speaking), in one or other of the couple (from headaches to serious illnesses), in one or more of their offspring (from rebellious acting out to anxiety and depression). No family ever scores 100 percent health - which would mean no symptoms at all. My favorite *New Yorker* cartoon shows one gentleman sitting alone in the audience under a banner proclaiming "Conference For Normal Families."

It is remarkable how many parents send their children off to a therapist for a symptom fix rather than taking a thoughtful look at their own relationship. These family leaders - the only ones capable of making a lasting family change - often carry levels of stress that are too big to contain between the two of them. This stress trickles down like an anxiety flu to the most vulnerable child. When people tell me about rough spots in their marriages, they usually are describing some variation of this pattern.

Bottom line: If the couple is OK, over time their children will be OK, too. When they "get" the importance of becoming a strong couple for their kids (even if they aren't particularly interested at the moment in working on it for themselves), the symptom relief for children is swift. But here's the paradox: techniques for strengthening a marriage are successful only to the extent that the individuals in the marriage are willing to strengthen themselves, rather than place absurdly high expectations on a spouse or partner to create their happiness.

In his homily at the April 29 Royal Wedding, the Bishop of London held up faithful and committed relationships as a door into the spiritual life: "Marriage should transform, as husband and wife make one another their work of art. It is possible to transform as long as we do not harbor ambitions to reform our partner. There must be no coercion if the Spirit is to flow; each must give the other space and freedom."

Thanks to Glennon Gordon, LICSW, for our discussion about this column. Her Facebook page is *Less Whine With That Marriage*.

Margaret M. "Peggy" Treadwell, LICSW, is a family, individual and couples therapist and teacher in private practice. She can be contacted at peggytreadwell@gmail.com.



FAMILY FILMS

By Judy Russell

The Help (PG-13)

Kathryn Stockett's novel, *The Help* (2009), is being made into a film set to open this summer. The film, which has the same title as the book, is a study of life in small-town Mississippi during the early 1960s, and could be a thought-provoking study for students learning about the times that produced the Civil Rights Movement. Those who lived through those turbulent times may find it a bit uncomfortable to watch the presentation of how life was for many maids and cooks in the obscure little town of Jackson.

Tate Taylor's directing debut opens with a young white woman, Eugenia "Skeeter" Phelan (Emma Stone), returning from her college graduation to her childhood home in Mississippi to be with her ill mother. Having always wanted to write, she applies and is hired at the local newspaper to write a home maintenance column. Since she has no idea how to care for

a home or cook, she asks her "queen-bee" friend, Hilly Holbrook (sharply played by Bryce Dallas Howard) if she may interview her maid, Aibileen Clark (magnificently portrayed by Viola Davis), to learn what to put into her column. Reluctantly Hilly gives permission for Aibileen to speak to Skeeter after working hours. Being in "control" of her maid's off-hours may give the audience their first glimpse of how tightly regulated having a job as a domestic in the 60s was and how much power employers held over their "help."

As Skeeter and Aibileen become better acquainted, Skeeter notices and becomes greatly concerned by things she overhears and sees happen to this wonderful lady while she works in her friend's home. She decides that a story about domestic workers and how they feel about their job status would be a worthwhile study and an important article for publication. Although this could mean losing her job, Aibileen is brave enough to say yes and shares many of her life stories; soon many other maids join in the interviews and take a brave step towards social appreciation and equality.

One of those maids, Minny Jackson

(Octavia Spencer), is very outspoken; she has lost jobs for being too straightforward. Her character delivers insight and outlandishly funny sequences for Skeeter's writings; Ms. Spencer's amazing facial expressions bring deeper understanding about social and personal issues and challenges to all women of that time period.

There are also several side stories which are intertwined to complete this mid-century, Deep South "picture of life" such as the mystery of why a white woman would ever want a job instead of a husband, how it was impossible for an uneducated woman to become part of the inner circle of the Junior League no matter how hard she tried to better herself or how wealthy she became, and that it is never too late to become brave and say, "Enough!" to meanness and injustice.

Judy Moody and the Not Bummer Summer (PG)

Megan McDonald is the author of a popular elementary-level book series about an energetic third-grade girl, Judy Moody, who manages to get herself into and out of all sorts of funny situations. Director John Schultz has brought a story about the Moody family to the big screen, but unfortunately the screenwriters should have done a little more "homework" before the cameras started rolling in this silly film which has a storyline that seems to go nowhere.

The film's Judy (Jordana Beatty) seems more angry and self-centered than the fun-seeking girl of the books-slamming doors, growling at her family, and complaining to anyone who happens to be around. Her little brother Stink's (Parris Mosteller) speech is mostly garbled and difficult to understand. Aunt Opal (Heather Graham) has a very limiting role which, had it been expanded, may have saved the film, but there just wasn't much for her to work with here.

At the beginning of the film there is a group of unattended out-of-control students, including Judy, who are trashing their classroom. Their banjo-toting teacher, Mr. Todd (Jaleel White), flashes the lights to stop the bedlam and then sings a silly song, complete with subtitles so the audience can sing along-(really?), and then school is out. Soon after Judy gets the bad news that her friends and parents will not be in town for summer vacation. Her perception that everyone is leaving her for exciting adventures leads Judy to create a competition for

"the best summer ever." Highlights of the film are a mixture of peeing frogs, friends throwing up while riding a roller coaster, reckless driving and chasing ice cream trucks by bike - three people on the same small bike.

Very young children who enjoy slapstick and body related humor may enjoy this film, but reading the books aloud together might be a better choice. If there happens to be another Judy Moody film made, hopefully more care will be given so it will not be such a "bummer" in the summer.

The Beaver (PG-13)

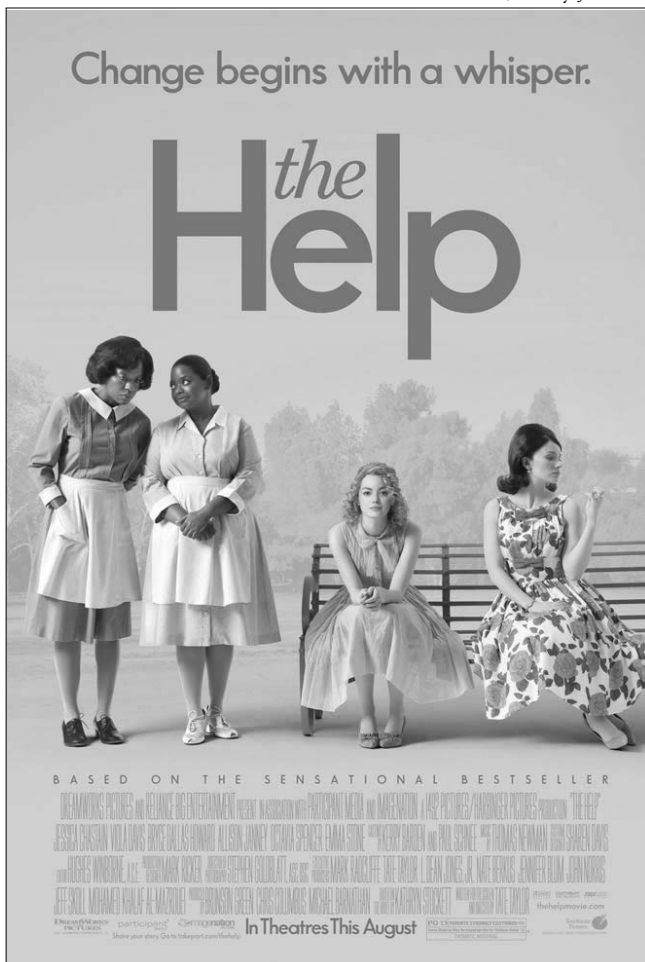
Although this movie is rated PG-13 and one of the main characters is a hand puppet, this is NOT a children's film. This story is about a family in a mental health crisis. Director Jodie Foster and writer Kyle Killen have captured a slice of life within a family in trouble.

Walter Black (Mel Gibson) is in extreme depression. Much to the horror of his family-wife, Meredith (Jodie Foster), and teenage son, Porter (Anton Yelchin), he attempts suicide several times before moving out of the family home. While packing his belongings, Walter finds a hand puppet of a beaver. After he puts the puppet on his hand, the Beaver puppet "comes to life" and speaks through Walter-with a British accent no less. It becomes permanently attached to him. The puppet seems to guide Walter through the rough waters of reality, and he considers the puppet as a person in puppet form. Although there does seem to be improvement in his attitude towards work and family at first, those around him cannot understand this dependency on a puppet. It isn't long before life turns to the worst for Walter and those around him.

The Beaver has its own strong personality - completely different from Walter-and takes over his life. When Walter finally realizes the Beaver's persona is getting stronger and knows there has to be break between the two personalities, he severs this link with a table saw (bloody and very graphic).

This is a dark drama and will not fit everyone's tastes, but it is well written and acted. It deals fairly realistically with a troubling subject. It is not what many go to the movies to see, but as the Beaver states in the movie, "Everyone loves (watching) a train wreck, especially one they're not in." The audience can watch and hopefully learn from this film about when and how to get help and what to do

continued opposite



from previous page

and NOT do when signs of mental illness become evident.

Mr. Popper's Penguins (PG)

Director Mark Waters and writers Sean Anders and John Morris have taken Richard and Florence Atwater's classic children's book, Mr. Popper's Penguins (1938), and fast-forwarded it into the 21st century... unfortunately with so many changes that it is hard to find the original storyline. That said, the movie does have continuity and a sweet, if predictable, ending.

Tom Popper (Jim Carrey) is a driven Manhattan real estate professional intent on making partner in his firm. He is divorced from his wife and has very little contact with his children until he inherits six penguins from his late world-traveling, eccentric father. Through his guardianship of the birds, which presents all sorts of slapstick comedic opportunities for Carrey, he learns how to better care for his family and also for the many people around him. He develops into a more loving parent and adult.

Besides the talented Carrey and the live penguins, the audience will enjoy a lovely performance by the great Angela Lansbury as the owner of the Tavern on the Green, Mrs. Van Guny.

Younger children and parents, especially those who have sweet memories of reading this amusing book, may enjoy this simple story about love and what is really important in living. Teens may find the animal-human comedy a bit too wacky.

Pirates of the Caribbean: On Stranger Tides (PG-13)

Jack Sparrow (Johnny Depp) is back-this time to find the Fountain of Youth. "Stranger Tides" seems to have something for everyone; there are beautiful but vicious mermaids, King George II (Richard Griffiths), Blackbeard (Ian McShane) and even another lady-love interest for Captain Jack. Director Rob Marshall has created an evenly flowing story filled with action and does it with much of the same cast as the other "Pirates" movies with the exception of the leading lady. This time around Penelope Cruz plays Angelica Malon, a love from Jack's past.

The story begins with Jack traveling to London to locate a man who is impersonating him and giving him "a bad name" by recruiting sailors for an

expedition to find the Fountain of Youth. When he arrives, Sparrow finds his first mate Joshamee Gibbs (Kevin McNally) about to be hanged, rescues him, gets caught himself, and then uncovers the imposter who turns out to be Angelica. After many ins and outs, Johnny Depp style, Sparrow is conscripted to British Navy privateer Captain Hector Barbossa (Geoffrey Rush). The trip is filled with impressive special effects and a couple of interesting side stories. Once the crew reaches the location, the entrance to the fountain is surprising but the fountain's set is rather disappointing. The twist of the two chalices of Ponce de Leon used to attain everlasting youth sets up the ending of the story. There are many scenes which may upset younger viewers: a person is graphically shredded apart, a man has his life sucked out of him leaving a gruesome skeleton, a "dead" man is shown but as the camera moves in closer he jumps up-made the audience jump, too - and when the mermaids (Ariel cover your ears!) catch their men-they eat them! This is rated PG-13 also for sensuality due to several scenes with the mermaids and also Jack with Angelica.

Be sure to watch the very short clip after the end of the credits if you want to think about... Pirates 5 perhaps?

Green Lantern (PG-13)

What if one day while you were at a child's birthday party you were suddenly surrounded by a green bubble of light, lifted into the air, and transported at the speed of light to the ocean where you met a dying alien who gave you a magic ring? That is what we see Hal Jordan/Green Lantern (Ryan Reynolds) go through when he is selected as the first human bearer of a ring of power. Although that is the real start of the movie's story, it is not the way this film begins. The film opens with a lengthy narrated prologue that ensures reader and non-readers of DC comics are on the same "page" about what is to come: what the Green Lantern Corps is, how the emerald energy of willpower works, who the Guardians are and what job they do for the universe, why the planet Oa was created, and who the universe's greatest enemy is-Parallax (yellow fear).

Director Martin Campbell and screenwriters Greg Berlanti, Michael Green, Marc Guggenheim, and Michael Goldenberg created this film

version, or "origin story," from a long history of comic Green Lantern tales. There are plenty of spectacular visual effects throughout the film, especially during Hal's boot-camp style training on how to manage the ring's power and also the battle at the end of the film, but the filmmakers also did an excellent job portraying Hal's struggle to decide if he can be part of this intergalactic peacekeeper group or not. About a third of the film is filled with Hal's vacillation about whether or not to accept the ring and its responsibilities and dangers. Finally with Carol Ferris's (Blake Lively) encouragement and a Universe/Earth crisis Hal becomes the hero he was always meant to be. He becomes the Green Lantern-the first from the young planet Earth.

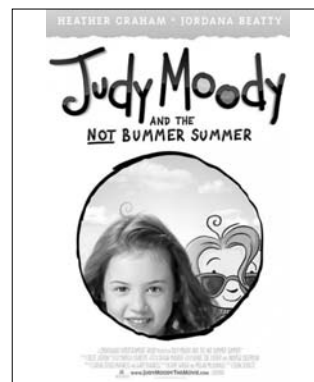
Most comic book fans will enjoy this action-filled film of the Green Lantern Corp, but children may not. There are many frightening CGI effects that appear "real" and could become nightmare material. The green guns and weapons Hal and his trainers use in combat are from their imaginations but react and cause damage that is real. The huge, tentacled, spider-like body of the Parallax grows in size and power during the film and has several more-than-creepy scenes where it sucks the life and yellow fear out of individuals, leaving only their skeletons to collapse and fall away.

Cars 2 (G)

Ladies and gentlemen and children of all ages, start your engines and get ready for Cars 2! Pixar Animation Studios' 12th feature-length animated film is sure to be a summertime hit. The film was shot in 2D, IMAX, Disney Digital 3D and IMAX 3D. Although the film is strong enough not to "need" 3D, this film uses the format well and makes the audience feel as though they are "in" this adventure-packed tale.

Many of the lovable characters from the first story (Cars, 2006) are seen again, but new friends and foes are met in this around-the-world story of racing and international espionage, starring Lightning McQueen (voiced by Owen Wilson) and the Tow Truck (voiced by Larry the Cable Guy). The two stories unfold during the multi-country World Grand Prix Race. The landscapes and characters (all of whom are humanized cars, boats, and

see FAMILY FILMS on page 18



READ THESE ADDITIONAL REVIEWS ONLINE:

- Super 8 (PG-13)
- X-Men First Class (PG-13)
- Kung Fu Panda 2 (PG)
- Thor (PG-13)

CELEBRATING NEW BEGINNINGS



BISHOP JOHN BRYSON CHANE takes part in the June 11 graduation ceremony for St. Albans School for Boys at Washington National Cathedral.

FAMILY FILMS from page 17
planes) are creatively and colorfully illustrated. Even the hillside formations of the different countries are visually fun!
When the racing world wants to know who is The Fastest Car in the World, our friends from Radiator Springs take the challenge and travel to Japan, Italy and England to compete in an all bio-fuel race. Most race cars are using a new mixture called Allinol. When a small group of anti-green/pro"lemon-car" movement investors try to destroy all the alternative fuel race cars, top British spy, Finn McMissile (voiced by Michael Caine), and his helper - the lovely, purple Holly Shiftwell (Emily Mortimer) come to the rescue. Unfortunately they mistake Mater's bumbling country ways to be his "spy

cover" and assign him roles to play in helping foil the investors' disruptive plans. All sorts of chases ensue on land, sea, underwater and in the air-complete with wonderful 3D effects.
There are plenty extra chuckles adults may catch-sight gags such as cars having to take off their tires at the airport security stations, hearing "Come on fuzzy dice" in a casino scene, a tavern named Ye Left Turn Inn, and others. And please don't think that this movie is a big anti-gasoline story because it isn't. It is just a fun, racing, chasing story about friendship and the importance of being oneself.
So - on your mark, get set, race right out to see it!
Judy Russell teaches music and performing arts at Beauvoir, the National Cathedral Elementary School.

'Walkabout Week' draws hundreds

Hundreds of people from around the Diocese of Washington came out to meet the candidates for election during "Walkabout Week," Transition Committee member Mathy Downing told the Diocesan Council at its June 9 meeting.
More than 250 people attended the first walkabout at St. Mary's, Foggy Bottom on May 23, she said. Around 200 people came to the walkabout at Washington Episcopal School, while a further 75-plus watched online. Close to 100 seniors were present at the Collington walkabout on May 25, and more than 200 people - among them members of the Spanish-speaking congregations - turned out that evening for the bi-lingual walkabout at Ascension, Gaithersburg. A further 150 people turned out to hear the candidates speak at Christ Church, Chaptico on May 26 in the diocese's Region 6. Additionally, a standing-room only crowd of clergy from the diocese packed into St. Alban's Nourse Hall to hear the candidates speak.

been closer to 300 people at the St. Mary's walkabout.
"We can seat about 250 and we had standing room only," he said. "People were really overwhelmed by the event itself. It was very pleasing to the congregation."
Downing said that while the committee had not gone into the experience "totally blind" there had been no guidebook. "We'll be putting a binder together so that the next time something like this happens there will be something in place that will be a guide," she said.
During the week, the candidates also met with key groups of people in around the diocese, and had one-on-one time with Bishop John Bryson Chane. They were accommodated at the Savoy Suites near Washington National Cathedral and were transported by mini-bus to locations around the diocese.

"We thought it was a very positive week," Downing said. "We put a lot of thought into it."
"I would really like to compliment the committee, because all those experiences were phenomenal," said the Rev. David Wacaster, a council member. "Thank you for your work. It was really well done and it was a great week."
Herman Gloster, a council member from St. Mary's, Foggy Bottom, remarked that he thought there has

In addition to fielding questions at the walkabouts, they toured the Bishop John T. Walker School, lunched with the Afro/Anglican clergy at Atonement, D.C., dined with the diocese's Standing Committee, lunched with the Cathedral Foundation and Heads of Schools, were interviewed at Church House, dined at St. John's, Olney and lunched at Trinity, St. Mary's City.
Their time in the diocese concluded with a Eucharist in the Church House chapel, with the Rev. Janice Robinson, chaplain to the Search/Transition Committees presiding.
photo/Leta Dunham



WHAT'S COOKING, from page 17

benefit the diocesan Hunger Fund, a program that makes grants to feeding programs in all areas of the diocese. We hope to have every congregation in the diocese represented with at least one recipe. A special thank you to the parishes listed below, who have submitted recipes, and an extra special thank you to St. Francis, Potomac which has contributed a large collection of recipes to the effort.
St. John's Broad Creek
All Faith, Charlotte Hall,
All Saints, Chevy Chase,

All Souls, D.C.
Ascension, Lexington Park,
Christ Church, Capitol Hill,
Christ Church, Clinton
Christ Church, Durham
Christ Church, Rockville
Christ Church, Wayside
Good Shepherd, Silver Spring,
Holy Communion, D.C.
St. Alban's, D.C.
St. Andrew's, College Park,
St. Andrew's, Leonardtown
St. Anne's, Damascus
St. Francis', Potomac
St. George's, D.C.
St. George's, Valley Lee,

St. James', Capitol Hill,
St. John's, Mt. Rainier,
St. Luke's, Bethesda
St. Mark's, D.C.
St. Michael & All Angels,
Adelphi
St. Paul's, Piney
St. Philip's, Laurel
St. Stephen & the Incarnation,
D.C.
St. Thomas', D.C.
Transfiguration, Silver Spring,
Trinity, D.C.
Trinity, St. Mary's City,
Trinity, Upper Marlboro,
Washington National Cathedral



On love and justice

VIEWPOINT:

By Randy Marks

Beatitudes mean "blessing" and many feel blessed by hearing them. "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth." (Matthew 5:2-4) and so on. Who could object to such beautiful promises expressed in such graceful words?

I've never liked them.

First, they are words of the future. Mourners will find comfort. The merciful will receive mercy. The pure in heart will see God. I don't want to wait that long.

Second, they are words of delusion. The poor in spirit end up sad and/or on drugs. I've done enough human rights work to know that those "persecuted for righteousness' sake" usually end up in jail cell, torture chamber or a grave. In the face of that reality, I feel stupid believing Jesus.

Third, they are words of social control. They say be nice and eventually it will all work out. What a great opiate for the masses!

Contrast them to the words of Micah. Hear the power of action, now. "Rise, plead your case before the mountains, and let the hills hear your voice." (Micah 6:1.) They are words of service. "With what shall I come before the Lord, and bow myself before God on high?" (Micah 6:6.) And most of all they cry out for justice: "what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8.)

Now, to be sure, I have embraced a one-sided view of the Beatitudes. Jesus does praise action, holding up the peace-makers, the merciful and those who those who yearn or suffer for righteousness.

But my heart finds it hard to embrace these thoughts. And, as rational as I often am, my heart often overrides my head.

I think my heart rules because the

world of the Beatitudes seems so inconsistent with reality. For me, the strongest evidence that God does not exist is how messed up our world is. How many times have we looked at the mass grave and promised no more genocide? How many more children must die of hunger? How many more teens must kill themselves to escape the torture of bullying?

And then Jesus tells us that it will get better. When? When do we see God and the kingdom of heaven? I yearn for immediate results. I yearn for the Jesus who cast the money-changers out of the temple, who ate with sinners, who embraced lepers.

And I'm not alone in that want. Indeed, scholars believe that Judas betrayed Jesus because he was not the messiah who would battle Roman oppression. In other words, they viewed him as a lover, not a fighter for justice.

To my heart, the Beatitudes are words of love, not justice. Where do they provide justice for the persecuted? For the mother who lost a child

because the bullies tormented him?

Are love and justice compatible? I see at least two possible inconsistencies.

Sometimes I don't have the time, money, or energy to do both love and justice. I can either go to the soup kitchen or lobby Congress to reform agriculture and nutrition programs.

Sometimes the best way to achieve justice is to be unlovely. In the work of healing, sometimes what people need is the truth, and that truth is not pretty. Even if I speak the truth in a loving way, that truth might be hurtful, at least for a little while.

Micah was willing to do that, telling his people "the Lord has a controversy with his people, and he will contend with Israel."

We speak of being people of love and justice. Can we be both? If so, then we are doubly blessed.

Randy Marks is a member of St. Mark's, Capitol Hill.



LETTERS TO THE EDITOR

To the editor:

I enjoyed Bishop Chane's Viewpoint article in the May/June issue of the Window, in which he stated he was saddened and perplexed that Maryland's House of Delegates would not pass legislation to guarantee marriage equality to same gender couples. This has been an enigma for a long time. There are two reasons for this problem. It is like a two headed coin.

Meaning, that one head of the coin is the religious aspect. Those reading the Bible will not find any justification for accepting the lifestyle of a homosexual couple in the eyes of God. So Christians and believers have a difficult time adapting to marriage equality.

The other side of the coin claims that the Constitution protects the rights of all U.S. citizens and therefore provides same gender couples the same civil rights that every heterosexual couple has. So be it.

This creates an additional problem, which is the one single word, "Marriage".

Marriage, since the beginning of

time, has been a union between a man and a woman and the world has been ingrained with this definition and does not want to change. Marriage is the only union that can procreate, with God's help, and produce children that have the genes and DNA of their parents. This means a great deal to a married couple, for it creates a family and a heritage and genealogy that will keep the history of this marriage for many generations. This cannot be done with same gender couples. Two men, nor two women, have ever created a family history because their genes will leave when their bodies leave the earth. It is good and helpful to adopt homeless children and I highly recommend it, but those children will still belong to whomever brought them into the world.

The solution is not to fight but to find a substitute word to replace "Marriage" and charge to have the same gender couple civil rights passed.

Al Bader
St. Andrews, College Park

EYE, from page 9

Another historical aspect is the fact that the house will be the first "net-zero" home constructed by Habitat for Humanity. Designed by architecture and engineering students at the University of Minnesota's College of Design, the structure will produce as much energy as it consumes.

"This is a remarkable example of what is possible with some creative ideas, appropriate partners who can demonstrate what the mission needs are and some willing labor," said the presiding bishop as she visited the building site on June 22.

Transforming lives

Two of the youth members of the EYE mission planning team - Brooks and Gage - share the name Prior. Their father is Bishop Brian N. Prior,

of Minnesota, who has participated in the Episcopal Youth Event since it was created by the General Convention in 1982. He says it has transformed lives and given the church generations of leaders.

"It's been wonderful to experience EYE for so long because even already I've seen generations of leaders emerge: great youth ministers who began as young people attending EYE and clergy that are here today because of their experience at this gathering. So, I'm very excited to be a part of EYE again and filled with the possibilities of where some of these young people will be three, six, nine years from now because of the transformational experience they will have this week at EYE."

For photos, reports and more, visit www.eyeportal.com.



Photo by Joe Bjorndal

Bronwyn Clark Skov, youth ministries officer for the Episcopal Church, welcomes nearly 1,100 people to the 2011 Episcopal Youth Event on June 23. Seated behind her are the 50 Episcopal bishops participating in the triennial gathering.

LETTERSwelcome

Washington Window welcomes your letters. Write to newspaper@edow.org or to Washington Window, Episcopal Church House, Mount St. Alban, Washington, D.C., 20016.

arts&music

Summer Jazz Concert

July 16, 5 to 8 p.m. at St Luke's, D.C., 1514 15th Street, NW.

Summer Jazz Concert featuring Jacques Saxman Johnson with vocalist Little Margie Clark. Refreshments will be served. Free off-street parking. Tickets \$20. Benefits St. Luke's outreach programs and other ministries. Contact Melanie Cooke at mecooke15@aol.com or visit <http://www.stlukesdc.org>.

Choir Festival

July 31, 3 to 6 p.m. at St. John's, Mount Rainier at 34th & Rainier Ave., Mount Rainier. St. John's celebrates its 16th Midsummer Choir Festival with several seldom-heard works including the Mass in B-flat by British composer Henry Farmer. Refreshments follow the performance. Contact Brian Roman at brxq45_phl@verizon.net

Icon Painting Workshop

August 1, at Trinity, St. Mary's City. Master Iconographers, Philip Davydov & Olga Shalamova, from the Sacred Murals Studio, St. Petersburg, Russia, will teach a week-long class. Cost: \$550. On-campus housing available. For more information, go to www.sacredmurals.com or contact the Rev. John Ball: 301-862-4597 office, 240-925-0752 cell, or trinitysmcmd@olg.coj

activities&events

St. Augustine's Game Night

July 1st St. Augustine's, D.C., 600 M

Street, SW. 6:30 p.m. potluck, 7:00 p.m. games. All ages welcome. Bring a potluck dish or beverage to share. Board and card games provided, but feel free to bring your own games too. 202-554-3222 or rector@staugustinesdc.org

St. Matthew's Parish Day School Reunion - Open House

July 9, 1 to 4 p.m. at St. Matthew's, Hyattsville, 5901 36th Ave., Hyattsville. Kindergarten graduates, friends and staff are invited to the reunion. Light refreshments. Contact redandmillie@comcast.net

Samaritan Ministry's

Next Step Program

July 12, 1:15 to 2:30 p.m. at Samaritan Ministry's Southeast office in Anacostia at 1345 U. St. SE. Learn more about Samaritan Ministry and its Next Step Program. See where participants meet with caseworkers, use the computers in the employment offices, or find clothing to prepare for job interviews. A Next Step Experience is a complimentary one hour come-and-see event. For more information, contact Dorothy Mejia at dmejia@samaritanministry.org or 202-722-2280 ext. 324.

Taking the Mystery Out of

Physical Therapy

July 13, noon to 1 p.m. at Springvale Terrace Retirement Community. A Light-Lunch Terrace Talk with Genesis Therapist Tammy Reed. Springvale Terrace is located at 8505 Springvale Road in downtown Silver Spring. Free. For more information and to RSVP, call 301-587-0190. <http://www.springvalleterrace.com>

Bull Roast At St. Philip's, Baden

July 16, noon, at St. Philip's, Baden. St. Philip's invites members of the

diocese to its Annual Bull Roast. Activities for children, dinners for sale plus a bake sale. <http://stphilipsbaden.edow.org> or call 301-888-1536.

PSAT/SAT/ACT

Test Prep classes

July 17, 1:30 to 3:30 p.m. at Bishop Walker National Learning Center. Holy Comforter announces its fourth cycle of classes preparing students to excel in upcoming PSAT/SAT/ACT testing. Open to students grades 9-12, the classes will meet for 10 two-hour sessions on Sundays, from 1:30 to 3:30 p.m. at the Bishop J.T. Walker Center, 7th & Oglethorpe Streets, NW, Washington, D.C. Cost: \$350. Call 703-379-5227, or visit <http://www.futurestarzz.org>

ECW Corporate Communion Breakfast



Washington Window

Episcopal Church House
Mount Saint Alban
Washington, D.C. 20016-5094

The newspaper of the Episcopal Diocese of Washington
July/August 2011, Vol. 80, No. 4 ISSN 1545-1348

POSTMASTER (Permit #99291) Send address changes to Washington Window, Episcopal Church House, Mount Saint Alban, Washington, D.C., 20016-5094

July 17, 10 a.m. at St. Mary's, Foggy Bottom. Breakfast and program in the parish hall, 8 to 9:30 a.m. Theme: "Above All The Right Hat."

Service at 10 a.m. Donation: Adults \$10/Students \$5. Call 202-333-3985 for tickets. Contact Lois Lee Patterson at loisleep@aol.com or visit <http://www.stmarysfoggybottom.org>

Preaching and Worship Institute

Aug. 17-19 at the Cathedral of the Incarnation, Baltimore. A program for pastoral ministers and musicians, teachers and anyone interested in learning a new perspective on the liturgical year and its application. http://www.quadratos.com/events/retreats_and_trainings.php or contact the Rev. Megan Stewart-Sicking at revmegan@quadratos.com.

Golden moment: Olympic torch is relit at Washington National Cathedral

Photo by Lucy Chumbley

THEY'VE BEEN saying they'd do it for years, but finally, on June 15, Bishop John Bryson Chane and Suzy Mink, Washington National Cathedral's senior advisor for institutional relations and development, donned their 1980 Olympic uniforms (the summer ones) and relit Mink's Olympic torch. Chane served as a chaplain to the Olympics, while Mink was a torch runner.

