

# WASHINGTON window

The Newspaper of  
the Episcopal Diocese  
of Washington

Vol. 80, No. 6, November/December 2011  
ISSN 15451348

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

## John Chane: the blessing of a peacemaker

By Nancy Carol James

Ephesians 2:17 challenges us to preach peace to those who are far off and to those who are near. In the last nine years, the Diocese of Washington has been privileged to have a bishop who lives by this credo. In an age when many cry out for global peace, John Bryson Chane works tirelessly to bring reconciliation to disparate and conflicted groups. He throws on his traveling clothes, grabs his Bible and vestments and, speaking from his heart, enters into dialogue with everyone. Clearly within his heart resides a taste of that divine vision where the lion lies down with the lamb. As Chane leaves his position as the Eighth Bishop of Washington, let us honor his life and ministry.

Chane describes his first religious experience fondly: "I sat in my grandmother's lap in a rocking chair and



Photo by Lucy Chumbley

see *BISHOP CHANE*, page 8

Bishop John Bryson Chane offers a blessing to the workers at the top of Washington National Cathedral on Oct. 11.

## Budde prepares to take the reins as bishop

By Lucy Chumbley

Mariann Edgar Budde arrives at Church House along with a gust of early autumn breeze, smiling, punctual, and carrying a large framed poster of Rosa Parks for her office.

She takes off her coat, quickly combs her hair for a photograph, and settles into a straight-backed armchair.

Since moving to Washington in late September, Budde has been quietly getting up to speed, meeting with diocesan and cathedral staff, learning about programs and ministries, attending the installation of two Episcopal school heads and sitting in with Bishop John Bryson Chane.

She presided at the Oct. 8 Latino Ministries Celebration and attended the Oct. 11 Diocesan Council meeting, dined with the diocese's female clergy and has had a hand in planning her Nov. 12 consecration service and the Sunday service the day after - her first as Bishop of Washington.

She also has been trying to settle into her new house, says Cheryl Daves Wilburn, who has been keeping her calendar. "But there isn't much time for that, because all her waking time can get eaten up. I keep getting every minute another request."

Budde's new home is in the District's Crestwood neighborhood,

see *BUDDE*, page 5



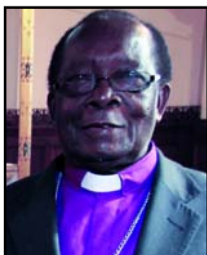
Photo by Leta Dunham

Mariann Edgar Budde preaches at the Oct. 8 Latino Ministry Celebration.

### inTHEwindow



**PRACTICING COMPASSION:**  
Page 3  
Ugandan bishop advocates for gay rights



**KEEPING FAITH:**  
Page 7  
Bishop of Khartoum on life in North Sudan



**WHAT'S COOKING?**  
Page 13  
Get your copy of the new diocesan cookbook



**MAGI'S GIFTS**  
Page 15  
Examining gold, frankincense and myrrh





## IN BRIEF

### Washington National Cathedral to reopen Nov. 12

Washington National Cathedral, which has been closed to the public since the Aug. 23 earthquake, will reopen with the Nov. 12 service in which the Rev. Mariann Edgar Budde will be consecrated as the ninth Bishop of Washington.

The consecration is a ticketed event, but the 11 a.m. Nov. 13 service in which Budde will preach her first sermon as bishop is open to the public. Following these two special services, the cathedral is planning a week of events to welcome back and thank the community for its support.

Early estimates for total restoration costs have been cited as at least \$25 million. Short term priorities have been to stabilize the building, re-open the cathedral and continue its operations and mission, but the overall restoration effort is expected to take years.

"This has been a difficult time for the cathedral, made easier by the support of so many in the Washington community as well as by supporters across the nation," said Bishop John Bryson Chane. "While we are proud of our ability to continue our historic mission under trying circumstances, we look forward to returning to our home and welcoming those seeking a spiritual refuge to join us. Reopening is only the first step down a long path toward restoring the cathedral to its previous state. We will reach the end of that path only through the support of this community and people across

the nation."

For news updates and to donate to restoration efforts, please visit <http://www.nationalcathedral.org>.

### Bishop Chane receives two peace and dialogue awards

Bishop John Bryson Chane in October received awards from the Rumi Forum and Search for Common Ground.

From the Rumi Forum, Chane received an Extraordinary Commitment to Peace award.

Karen Chane accepted the award on his behalf at an Oct. 25 Rumi Peace and Dialogue Award ceremony at the National Press Club. The bishop, who was travelling, provided a video message.

On Oct. 27, Chane, along with Cardinal Theodore McCarrick and retired Ambassador William Miller, was recognized with a 2011 Common Ground Award for his role in securing the release of the American hikers from Iran.

Chane returned on Sept. 19 from Iran, where he and a delegation of Christian and Muslim leaders had sought the release of hikers Shane Bauer and Josh Fattal on humanitarian grounds.

The delegation, which also included Nihad Awad and Larry Shaw of the Council on American-Islamic Relations (CAIR), traveled to Iran at the invitation of Iranian President Mahmoud Ahmadinejad. The group met with Ahmadinejad and other political leaders and engaged in theological dialogue with leading clerics, stressing the commonalities of the Abrahamic tradition - compassion, mercy and forgiveness. The delegation also met with the families of Iranians

imprisoned in the United States.

### Guenther to receive Shalem Contemplative Voices Award

The Rev. Margaret Guenther, associate priest at St. Columba's, D.C., will be a recipient of one of the first Shalem Contemplative Voices Award on Nov. 3, along with the Rev. John Philip Newell.

The award was created to honor those individuals who have made significant contributions to contemplative understanding, living and leadership and whose witness helps others live from the divine wellspring of compassion, strength, and authentic vision.

Guenther is a well-regarded spiritual director and retreat leader and is former professor of ascetical theology at The General Theological Seminary in New York and former director of its Center for Christian Spirituality.

She has written a number of books on the contemplative life, including *Holy Listening: The Art of Spiritual Direction; Toward Holy Ground: Spiritual Direction for the Second Half of Life; The Practice of Prayer*; and most recently, *Walking Home: From Eden to Emmaus*, and is honored in this issue by Family Matters columnist Margaret Treadwell (page 13).

Newell, a poet, scholar, and teacher, is the former warden of Iona Abbey in the Western Isles of Scotland. He is internationally known for his work in the field of Celtic spirituality.

### Chief Justice Adolpho A. Birch Jr. interred at Rock Creek

Adolpho A. Birch Jr., the first African American to serve as Chief Justice of the Tennessee Supreme Court, died Aug. 25 in Nashville and was interred

next to his father in the Rock Creek Cemetery on Sept. 22, with the Rev. Carleton Hayden officiating.

Birch's father was the founding rector of St. George's, D.C., and became a widow early, raising his son as a single parent. Birch, who is often referred to as "the Thurgood Marshall of Tennessee," was shaped by this experience and maintained an active lifelong connection with his father's parish.

"He's been a very faithful churchman," Hayden said, noting that Birch was the speaker at the 50th anniversary celebration of the Howard University Episcopal/Anglican Chaplaincy in the mid-1990s.

### Bishop Dawani receives residency permits

Jerusalem Bishop Suheil Dawani's visas and residency permits were reinstated in September after 13 months of being denied by the Israeli Ministry of the Interior, ENS reports.

The permits enable Dawani, who is from the West Bank, to live and work in East Jerusalem, where the diocesan headquarters are located at St. George's Cathedral.

Bishop John Bryson Chane worked hard to get Dawani's permits reinstated, issuing a Lenten Pastoral on March 10, 2011, which was sent to all churches of the Diocese of Washington. During the March 25-30, 2011, meeting of the Episcopal Church's House of Bishops letters requesting support for Dawani also were issued by the Presiding Bishop and by the House of Bishops.

In a release posted on the Diocese of Jerusalem's website, Dawani thanked all those who had worked on his behalf.

# WASHINGTON window

Volume 80, No. 6, November/December 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](mailto:newspaper@edow.org) or to the above address.

Advertising rates available at [www.edow.org/window](http://www.edow.org/window)

Call 202/537-6560 or e-mail [newspaper@edow.org](mailto:newspaper@edow.org) with story ideas.

## BISHOP'S visitations&engagements

**Nov. 13:** (11 a.m.) Seating of the Ninth Bishop of Washington, Mariann Edgar Budde, at Washington National Cathedral. Budde will be the celebrant and preacher

**Nov. 19:** (2 p.m.) Installation of the Rev. Sherrill Page as rector of Ascension, Lexington Park

**Nov. 20:** Visitation to St. Andrew's, Leonardtown

**Nov. 27:** Visitation to Christ, Kensington

**Nov. 29:** (7 p.m.) Dedication of new windows at St. George's, Glenn Dale

**Dec. 1:** Clergy Day (St. Paul's, Rock Creek)

**Dec. 4:** Visitation to St. John's, Lafayette Square

**Dec. 7:** ERD reception in honor of Mariann Edgar Budde

**Dec. 8-9:** New Bishops and Spouses Conference at the CPF (New York City)

**Dec. 10:** (10 a.m.) Installation of the Rev. Deborah Meister as rector of St. Alban's, D.C.

**Dec. 11:** Visitation to St. John's, Beltsville

**Dec. 18:** Visitation to Redeemer, Bethesda

**Dec. 24:** Christmas Eve, 10 p.m., Washington National Cathedral

**Dec. 25:** Christmas Day, 9 a.m., Washington National Cathedral



Photo by Leta Dunham

**Bishop Christopher Senyonjo** stands in the Chapel of the Annunciation at Episcopal Church House. The Ugandan bishop, a gay rights activist, was in Washington as part of a speaking tour titled "Compass to Compassion."

## Bishop Christopher, protect us

For Ugandan bishop and gay rights activist, compassion is more than a feeling - it's a calling

By Lucy Chumbley

Though he has taken a bold stand as a gay rights activist in his native Uganda, where homosexuality is considered a crime, Bishop Christopher Senyonjo is no firebrand.

He simply believes that homosexuality should be universally decriminalized, and that people should focus on using their talents, not worrying about their sexuality.

Bespectacled and softly spoken, the 79-year-old former bishop of West Buganda was named one of the Huffington Post's 10 most influential religious leaders for 2010. He is father to seven - three adopted - and grandfather to eight, and he dotes on his wife, Mary, who had cataract surgery in September while Senyonjo was on a U.S. speaking tour (All Souls, D.C., was a stop).

Mary has stood by him through what has been a difficult decade.

In 2001, Senyonjo refused to condemn five young gay men he had been asked to counsel, and was inhibited from ministry by the leaders of the Anglican Church in Uganda.

He was prevented from conducting services - an important source of income for a retired bishop - and told if he did not recant he would not be buried in consecrated ground. The press and the government joined the fray and the outcry against him was such that Mary feared for his life.

Senyonjo fled to the U.S., and was taken in for six months by the Rev. Michael Hopkins - then president of

Integrity USA, an organization that works for the full inclusion of gay, lesbian, bisexual and transgender people in the life of the Episcopal Church - and rector of St. George's, Glenn Dale in the Diocese of Washington.

At the end of September 2001, Senyonjo returned to Uganda.

"I went home," he said. "They were harassing me, but I was there: I stayed. So I decided to continue my call. I considered what I was doing my call."

Senyonjo found peace in his decision. "It's better to obey God than what I believe is not God's voice," he said. "It is better to have compassion."

"Compass to Compassion" was the title of his recently concluded speaking tour, and compassion has been a central theme in his work.

Compassion, he says, "is to listen and put ourselves into the shoes of another person, and then do something about it."

Touched by the stories of the five young men he counseled - rejected by their parents, misunderstood by the church and on the brink of suicide - Senyonjo acted.

He formed a support and advocacy group for gay, lesbian, bisexual and transgender people - now Integrity Uganda - and now oversees the St. Paul's Reconciliation and Equality Center in Kampala, Uganda.

(Integrity USA supported Senyonjo with a small stipend until 2009 and sponsored the first of his speaking tours, which raised the money to set

up the center. The center is primarily supported by the San Diego-based St. Paul's Foundation for International Reconciliation).

The St. Paul's Center, which Senyonjo describes as a "gay/straight alliance," has a staff of eight. It offers four programs that serve marginalized people and promote compassion: HIV/AIDS testing and counseling (this program recently received a two-year grant from the Elton John AIDS Foundation); self help projects which support those trying to find work; hospitality rooms where people being harassed can seek temporary refuge; and education. The center also houses a chapel.

"A lot of prejudices are due to a lot of miseducation," Senyonjo said. "We want the people to understand about human rights, how to deal with domestic violence, women's issues, gender issues and glbt issues. ... After more understanding, I think more and more people will understand and accept that there is no reason we should discriminate against people because of their sexuality. We may be different, but we are all loved by God."

Through his work at the center and his speaking tours, Senyonjo has put a human face on the suffering of gay people in Uganda, said the Rev. Canon Albert J. Ogle, a former Integrity board member and current president of the St. Paul's Foundation. "But Uganda has become the face of something much larger. There are 76 countries where homosexuality has been criminalized, and 40 of the 76 are members of the British Commonwealth." (In other words, countries where the Anglican Church is predominant).

"There is a need," Ogle said. "You multiply that 75 times. These people are being persecuted and killed. But in Uganda, we can put a face on it, thanks to Bishop Christopher."

● Learn more about the St. Paul's Foundation for International Reconciliation and Bishop Senyonjo's work at [www.stpaulsfoundation.com](http://www.stpaulsfoundation.com). People are invited to support the St. Paul's Center with a pledge: \$3,500 pays the operating costs for one month. "That's a great way to know that your congregation is supporting a month of ministry," Ogle said.

**"We may be different, but we are all loved by God."**

Bishop Christopher Senyonjo



## BODY OF CHRIST

### St. John's, Lafayette Square

1525 H Street, N.W.  
Washington, D.C., 20001  
202/347-8766  
[www.stjohns-dc.org](http://www.stjohns-dc.org)

Established 1816; 1,000 members

**The Rev. Luis León, Rector**  
**Paul Barkett, Senior Warden**

INTERVIEW: **DIANE NEY**

PHOTO: **LETA DUNHAM**



This column highlights different parishes in the church family of the Diocese of Washington. Here the Rev. Luis León, rector of St. John's, Lafayette Square, and Paul Barkett, senior warden, share the life, history, plans and character of that congregation.

**WINDOW:** Luis, you've been at St. John's for 17 years and, Paul, you've been there for 25. What changes have you seen in the last dozen years?

**BARKETT:** We are definitely more diverse as a congregation.

**LEÓN:** I agree. One of the major changes has been in the demographics of our church. We have more African Americans now. Iglesia San Juan has been here for 14 years, so for about 10 percent of our congregation, Spanish is their first language.

**BARKETT:** We have a very vibrant younger adult ministry - groups in their 20s and 30s seeking a sense of community. Plus, our hallmarks historically at St. John's have been preaching and music and those continue to attract new members. Being a downtown parish, we walk the boundary of trying not to just be a Sunday parish. In the past, it's been hard to bring folks downtown for weeknight events. That's changed with the younger adult ministry. The 20s group meets on Wednesday nights, the 30s group meets on

Thursday nights.

**LEÓN:** Another major change has been in our approach to outreach. We made a decision about 12 years ago, when our outreach ministry was mainly focused on the Washington area, that we needed to effect change around the world. So we embarked on developing a ministry that could have an international companion and we also invested in finding a national companion ministry.

**BARKETT:** So, we have an ongoing partnership with St. Luke's Church in New Orleans that started after Hurricane Katrina, and we have ministries in South Africa and with the Diocese of Jerusalem.

**LEÓN:** And then the third component of our outreach is what we do here in Washington, with Pathways to Housing, Communities in Schools and other programs. We really expanded how we were going to act on our call to vision as a church. I think it's been a very positive experience for the congregation.

**BARKETT:** Right now we're doing a clothing drive with Pathways to Housing, which is a group that tries to get people off the street and set up in their own apartment.

**WINDOW:** Does St. John's have a relationship with the people who live in Lafayette Park?

**BARKETT:** We have a Eucharist

every weekday at noon, and a lot of those folks come to that service. As do many of the fairly large group of people who work in this area. They come to our weekday services instead of coming on Sunday.

**LEÓN:** Worshipping together is a good example of how we approach our ministries. We decided that, with our ministries, relationships are the most important part. For instance, one year we send a group to meet and spend time with the people involved in our South African ministry, and then the next year a group comes to visit us from South Africa. And it's the same thing with St. Luke's Church and with the Diocese of Jerusalem. That is the cornerstone of all our outreach, that sense of working together.

**WINDOW:** What do you see in the future for St. John's?

**BARKETT:** Well, the next big event would be our bicentennial in 2016. We're just starting to talk about that.

**WINDOW:** Two hundred years of being so much a part of the history of Washington.

**LEÓN:** We have to walk a very fine line between respecting the history of St. John's and at the same time being a church that looks forward. You can't ignore your past, but you need to pay attention to your future as well. At a

meeting of our adult forum recently, we had the executive director of the Downtown Business Improvement District as our speaker. He came with more statistics than we could absorb in one hour, but one thing that stood out was that those statistics are pointing to a much more active, livable downtown.

**WINDOW:** Which is a positive, but with that kind of development can come a situation where a lot of people are displaced.

**LEÓN:** Yes, we're part of the Washington Interfaith Network and one of the issues the network is wrestling with is affordable housing. And I did ask our speaker, "Where's the affordable housing in all this?" There really isn't an easy answer to that question. So our commitment is to keep working with WIN to make sure the conversation on affordable housing stays on the radar as part of the conversation about the changes coming. The role of the church is to keep that issue as part of the conversation, because if we don't, who else will? We need to be a church that is ready for all the positives and negatives these changes will bring. Being that kind of committed church is part of St. John's heritage.

facebook

### Send a message of congratulation

to Mariann Edgar Budde on the occasion of her consecration and seating as the Ninth Bishop of Washington on Facebook, under Episcopal Diocese of Washington.

*BUDDE, from page 1*

east of Rock Creek Park and close to St. Stephen and the Incarnation. She will live there with her husband, Paul, who will continue with his current job at Aon Benfield but will reside most of the time in Washington.

This will enable the couple to keep their home in Minneapolis, where they raised their sons, Amos and Patrick (now in their 20s). "I didn't want to pull up every stake," Budde says.

During the weeks he's here, Paul's commute will be easy - to an upstairs office. Budde is still fine-tuning her own, and is brushing up on her parallel parking. An avid cyclist, she also hopes to bike to work a few days a week, and has already done several test runs.

"It may be a complete illusion that it will work as bishop," she says. "But I'm hoping that the days I'm here it'll work. I'm just trying to work it all out - trying to find patterns of living."

These include seeking ways to make herself accessible to congregations in far-flung regions of the diocese, managing a demanding schedule and finding time for her own spiritual renewal.

"Exercise is a spiritual practice for me and has been for many years," she says. She took up yoga a decade ago in response to back pain, "and it has transformed my life in terms of wellness."

An early riser, she likes to spend her mornings thinking, praying and exercising: "It's when I do most of my preparation for preaching; trying to squirrel it away for the day," she says.

"I'm not early to the office, because I do my best thinking and reflecting work at home. Once I come into the office I need to be present to the peo-

ple there. If I don't do that, the very things people count on me for are depleted."

A well-regarded preacher (she is one of seven featured in *Transforming Preaching* alongside the *Window's* own Martin Smith), Budde previously served as rector of St. John's, Minneapolis.

During her 18 years at that parish, membership more than doubled, as did the church's budget. In addition to growing local ministry initiatives, Budde served the diocese and national church in various capacities; including two terms as dean of the Diocese of Minnesota's Region 8, on the Bishop's Advisory Committee on Mission Strategy, the Standing Committee and twice as a deputy to General Convention.

Her nuanced understanding of what makes a strong parish is something she feels she can contribute in her new role as Bishop of Washington.

"Because I was [at St. John's] for so long, I really became a student of how congregations thrive and grow," she says. "At the walkabouts, people seemed to resonate with that. I had a feeling that was something I could bring here. I've learned some things about how you create a healthy tone and how you raise up leaders."

Budde turned to Family Systems Theory, which suggests that the individuals in families and organizations cannot be understood in isolation but rather as part of a system, in response to a leadership crisis at a parish where she served as an associate. She later studied with Edwin H. Freedman, a Jewish rabbi, author and family therapist.

She employs a team-based approach to leadership, expressing a willingness to take decisive action when the system is asking for it. She also pays

attention to anxiety levels and ensures that, as a leader, she is not contributing to institutional anxiety.

"I tend to focus on creating relationships, concentrating on creating what people call psychological safety, where people are not scared to take calculated risks," she says. "It's about paying attention to the tone of the force field of relationships and taking one's part in it; taking care of my own life - being as healthy as I can be so I can promote health. A system is only as healthy as its leadership."

Describing the core tasks of leadership as vision and relationship, she said it is not necessarily up to her to come up with the diocese's vision, but to listen for it and be a steward.

"It's about promoting health in congregations rather than dealing with the symptoms of dysfunction. We're all functional, and we can all function up. We all rise. We all have the capacity to be brilliant and to be agents of the spirit's desire. We all have that. We also have the ability to be lumps on a log."

After several successful 6-to-8-year cycles of ministry at St. John's, Budde began to become aware of a call to the episcopate, and "it was logical for me to test that in the Diocese of Minnesota, my home ground."

A nominee for Bishop of Minnesota in 2009, she came second to Brian Prior, vice president of the Episcopal Church's House of Deputies. At that point, she explains, she knew she needed to leave St. John's as she wasn't able to make a long-term commitment to the parish. The vestry stepped in, offering her the option of staying on without a formal commitment while she discerned where the future might take her.

"We had two really fruitful years," she says. "And the weekend that Prior

“Unlike anything else it felt so strong.”

Mariann Edgar Budde

was consecrated Bishop of Minnesota, John Chane announced his retirement."

Though her husband is Roman Catholic, he has been Budde's biggest supporter during the recent search and discernment process.

"I'm very grateful to him," she says. "I also know he felt the power of this as we were going through it, and was more inclined than I to say it might really happen."

When the opportunity came to put her name forward as a candidate for Bishop of Washington, "I said to Paul: I need to do this," she says. "He said: Are you ready to go through this again?"

Despite the sting of previous disappointment, this time "it didn't matter," she says. "Unlike anything else it felt so strong."

Now that she is here among us, Budde is looking forward to beginning her work in earnest.

"I have a lot to learn," she says. "I have a lot of people to meet and a lot of congregations to get to know. I will be in listening and learning mode for a long time."

"In the beginning I want to get to know this diocese and to earn what has been given to me by this diocese. [My election] was an expression of trust. I have not earned that trust yet, but I need to earn it so I can become the bishop of this diocese."



Photos by Leta Dunham (far left) & courtesy Mariann Budde

**Mariann Edgar Budde** will be consecrated as the Ninth Bishop of Washington during an 11 a.m. Nov. 12 service at Washington National Cathedral. She will preach her first sermon as bishop at the cathedral on Sunday, Nov. 13. Budde's first parish visitation will be to St. Andrew's, Leonardtown on Nov. 20.

### Jim Lehrer and Bishop Jane Holmes Dixon to receive the 2011 Walter Cronkite Faith & Freedom Award

The Washington, DC - Interfaith Alliance will present the 2011 Walter Cronkite Faith & Freedom Award to PBS anchor Jim Lehrer and Bishop Jane Holmes Dixon, the second woman named as a bishop in the Episcopal Church and former bishop sufragan of the Diocese of Washington. The awards will be presented at a gala dinner in New York City on Nov. 13.

"Jim Lehrer and Jane Holmes Dixon represent the best of what Walter Cronkite stood for as one of the most respected journalists of his time and as a citizen of this country deeply committed to protecting religious freedom," said the Rev. C. Welton Gaddy, president of Interfaith Alliance. "Jim has set the standard for unbiased, straightforward reporting over the last half-century and currently provides a much-needed model for quiet civility in the midst of loud rancor. Jane has been a trailblazer within her own church, opening doors for women and members of the LGBT community and demonstrating compassionate inclusion in her ministry. As a past chair of Interfaith Alliance's board and member of its staff, Bishop Dixon's impact on this organization and on the nation cannot be overstated. Ours is the good fortune of recognizing two moral giants in their respective professions."

The Walter Cronkite Faith & Freedom Award, established by Interfaith Alliance in 1998, recognizes individuals who courageously promote democratic values, defend religious freedom and reinvigorate informed civic participation. The award recognizes individuals whose actions have embodied the values of civility, tolerance, diversity and cooperation in the advancement of public dialogue and public policy on traditionally controversial and divisive issues.

For further information, visit [www.interfaithalliance.org](http://www.interfaithalliance.org).

### Seating of the Bishop

While passes to the Nov. 12 consecration are limited, the Sunday morning seating of the new bishop, Mariann Edgar Budde, is open to the public. People who are not able to attend the consecration are encouraged to come and hear Budde deliver her first sermon as the Ninth Bishop of Washington. All are welcome.

Both services will be webcast live on the cathedral's website:  
<http://www.nationalcathedral.org>



### HUNGER FUND REPORT

from the September 24, 2011 Meeting

Jesus said "Feed my sheep."



#### Starting Funds

**\$4,145.43**

#### Grants:

Granted

#### ► Thrive DC

\$2,000

*Serves hot meals five days a week and groceries to take home.*

#### ► Loaves and Fishes at St. Stephen and the Incarnation


\$2,000

*Serves a hot noon meal on Saturdays, Sundays and most federal holidays.*

**Total Requested: \$4,000; Total Granted: \$4,000; Remaining funds: \$145.43**

A big THANK YOU to all who Walked for Hunger on Sunday, October 16!

Donate to the Hunger Fund at <http://www.hungerfund.net>

Seabury  Resources for Aging

Introducing our

### Consultation Service



The consultation is a meeting designed for family/caregivers to gain advice on issues related to eldercare from an experienced professional.

- Referrals for Service
- Recommendations & Guidance

Call us to find out more.

[www.seaburycaremanagement.org](http://www.seaburycaremanagement.org) ♦ (202) 364-0020



### 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](http://wagnerroofing.com)

### WAGNER ROOFING

"Between Washington and the Weather"

Since 1914



Slate Roof and Gutters replaced in 2004

RESIDENTIAL & COMMERCIAL

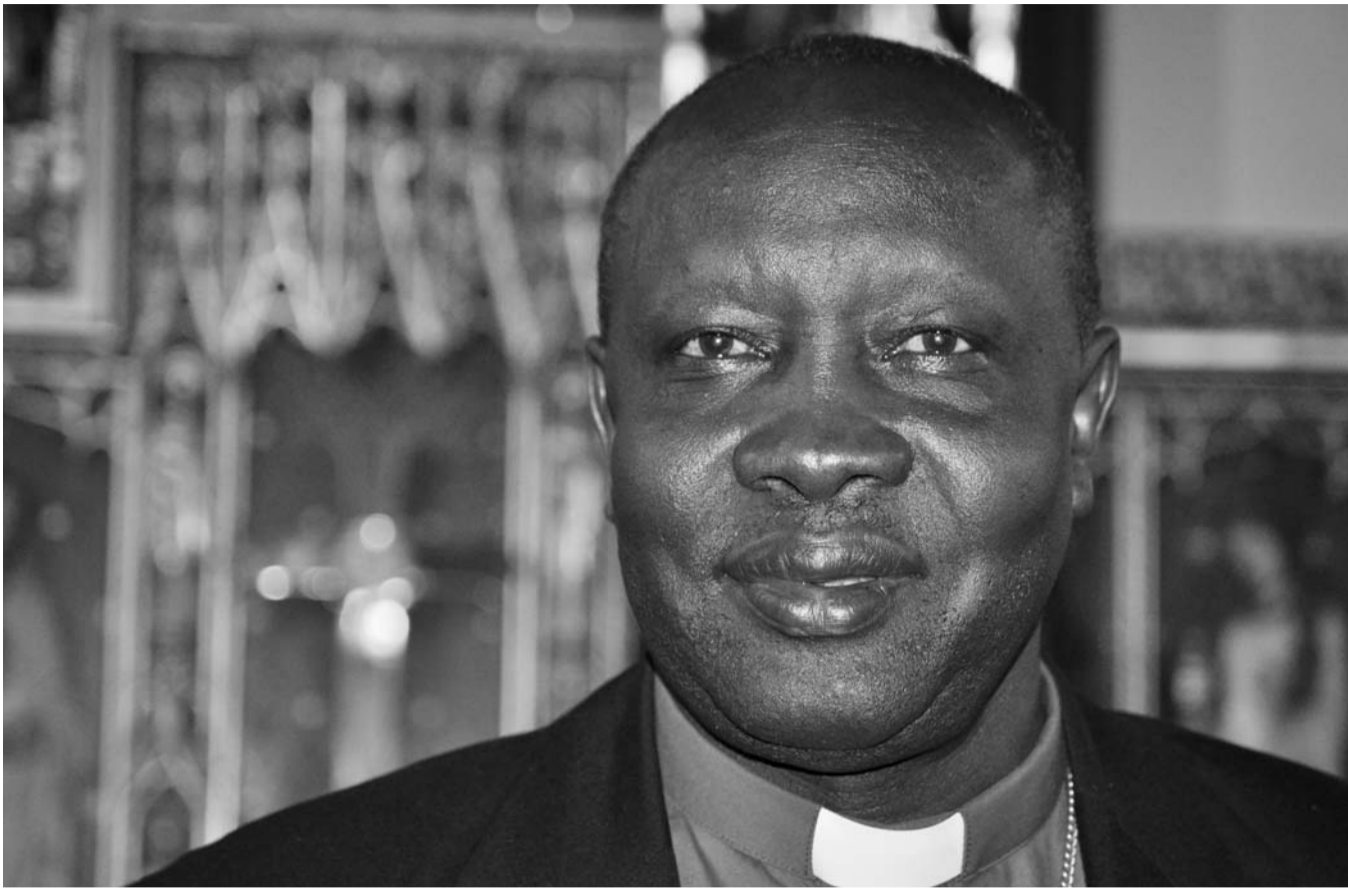


Photo by Lucy Chumbley

**The Right Rev. Ezekiel Kondo, Bishop of Khartoum** in the Episcopal Church of Sudan, visited Washington, D.C., in October.

# Khartoum's Christians face tough times

By Lucy Chumbley

Times are tense for North Sudan's Christians, said Episcopal Bishop of Khartoum Ezekiel Kondo, who was here in October to meet with the U.S. Department of State and major NGOs and to speak on a panel at an anti-genocide conference sponsored by Save Darfur.

Since July 9, when South Sudan became an independent country, Christians in the majority Muslim north have been under increasing pressure, Kondo said.

"As far as the north goes, the independence has brought a difference," he said. Christian government officials and private sector workers have been laid off; the government is introducing full Islamic Sharia law which poses a challenge to the church; and South Sudanese are not being given citizenship. People are leaving or being forced out, and the church in Khartoum has been diminished.

Additionally, there has been an influx of refugees from Southern Kordofan, an oil-producing state under northern control in central Sudan, where southern sympathizers have been under attack.

Though the United Nations is in Khartoum, North Sudan's capital city, the government has declined to open camps for these refugees, so people are staying with relatives, Kondo said. This is a problem because when people are disbursed, aid is difficult to administer, he said. It also is difficult to obtain accurate demographic data and is a way of hiding the situation

## Episcopal Church of the Sudan is under increasing pressure, Khartoum bishop says

from the world.

"We were able to accommodate some [refugees] but not all," he said. "We have organized special prayer for South Kordofan; collected food and clothes, because people just came - ran with their bodies but they got nothing out."

Since South Sudan's independence, one church in Khartoum has been threatened with demolition and another has been burned down, Kondo said. A death threat letter was posted on the home of a Christian family, and authorities have so far been unresponsive.

Christianity arrived in Sudan in the 1st century and has deep roots there. The Episcopal Church of the Sudan was established in 1889, and today there are 4 million Sudanese Episcopalians in both North and South Sudan. The Episcopal Church of the Sudan is one body and plans to remain so, though the Roman Catholic Church has set up secretariats in North and South Sudan.

"It's a church that grows, but I think it comes as a surprise to most Christians that it is one of the largest churches in the Episcopal Church and that it continues to be in communion with us," said Richard Parkins, executive director of the American Friends of the Episcopal Church of Sudan, which was coordinating Kondo's visit.

The Episcopal Church of the Sudan is a member of the Sudan Council of

Churches, which in May voted to remain as one body for the next two years.

"We will see how it goes," said Kondo, who chaired the council until recently. "If things are difficult, there is a possibility that this council will be divided into two."

In addition to the Sudan Council of Churches, there is an Interreligious Council in Khartoum, Kondo said: "It worked well, but for the last five or so years it has declined from its work and has lost momentum."

Kondo believes in the possibility of restoring cordial Christian/Muslim relations. "It's only that people don't get together," he said. "In the past you used to find in one family you have a Christian and a Muslim living together."

Sharia law presents problems for Christians because the educational system is Islamic, Kondo said. As religion and state are intertwined, it can be difficult to get a job without converting to Islam. And during the

month of Ramadan, when Muslims are fasting, Christian restaurants also must be closed (this was not always the case).

"In the culture, you see people conform even if they do not want to," Kondo said. "We are asking our friends to continue to pray for us and advocate for protection and freedom of worship in north Sudan. Even if it's only one believer, people should have that right."

On Jan. 26, 2012, All Saints Episcopal Cathedral in Khartoum will celebrate its centennial. In addition to local Episcopalians, other denominations also use the cathedral for worship, Kondo said, among them a large, evangelical Eritrean congregation ("they have very nice songs and hymns") and the African Inland Church (originally Congolese).

"We want to make a big noise that we are here," he said. "To tell the government that we are here and we will continue to be here."

● To learn more about the situation in Sudan, visit the American Friends of the Episcopal Church of Sudan at [www.afrecs.org](http://www.afrecs.org).

**“We are asking our friends to continue to pray for us and to advocate for protection and freedom of worship.”**

Bishop Ezekiel Kondo



### BISHOP CHANE, from page 1

heard Bible stories." His parents belonged to different denominations - his mother was Baptist and his father, Catholic - so he began understanding reconciliation of differing points of view early on. He describes these early Bible stories as a gift and resource. As a young boy, his musical talent also surfaced and became a life-long passion. His athletic achievements include playing linebacker on the Boston University football team, and he has been an avid sprint car racer and enthusiast.

In his early 20s, Chane toured the United States as a drummer in a rock-n-roll band. On a Christmas morning in the mid-1960s, he lay in an Ohio hotel room pondering life's deepest questions. He had just signed a big contract, yet he was wondering, "Is this all there is?" He watched the sun come up.

"I still don't know what made me do it, but I reached for the Gideon Bible in the hotel room and saw these words from the gospel of John: 'In the beginning was the Word and the Word was with God and the Word was God.' I started to read and it was an epiphany." This was the "manifestation of all that I had run away from." Chane experienced a transformation and began finding a new direction in life, later calling this his

"Christmas miracle." He entered the process toward ordination and graduated from Yale Divinity School. He was ordained to the diaconate in 1972 and the priesthood in 1973.

Chane had a strong interior vision for peace that demanded his best efforts in pastoral ministry. While serving as canon pastor of St. Paul's Cathedral in Erie, Penn., in 1976, the Sunday School program coordinator - a divorced woman with two children - called him one day to say she was getting married. Chane responded enthusiastically, "This is great!" To his surprise two women arrived, asking him to bless their union.

"Bless a gay relationship? That wasn't even being talked about," he says. "Then I thought, 'Why not?' So I told them I would go through the same process with them as if they were going to be married. We had five sessions together." Following this traditional preparation for couples, Chane performed the ceremony, calling it "gorgeous" and the following feast "filled with joy and life." This was the first of many significant pastoral ministries Chane would offer in support of same sex unions.

While serving as dean of St. Paul's Cathedral in San Diego, Chane had a bad accident while racing sprint cars. During his lengthy recuperation - he didn't walk for one and a half years - he turned again to his earliest source

of strength-the Bible. Every day his wife, Karen, would put a Bible verse on the board in his room which helped inspire both his healing and his prayers.

Later, while still in San Diego, Chane saw harbingers of division in the Anglican Communion. He was on a camping trip with the youth group during Lambeth 1998 when he heard on the radio the news that the Anglican Communion had voted against allowing the consecration of noncelibate homosexuals and lesbians. "I was appalled," he says. "I could not believe it."

Chane calls Lambeth Resolution I:10 "a very painful piece of legislation." Of Lambeth 1998, he says: "[The American bishops] were caught off-guard and were insular in so many ways. I think we were arrogant-a sense of Western arrogance. U.S. bishops there were not all that prepared."

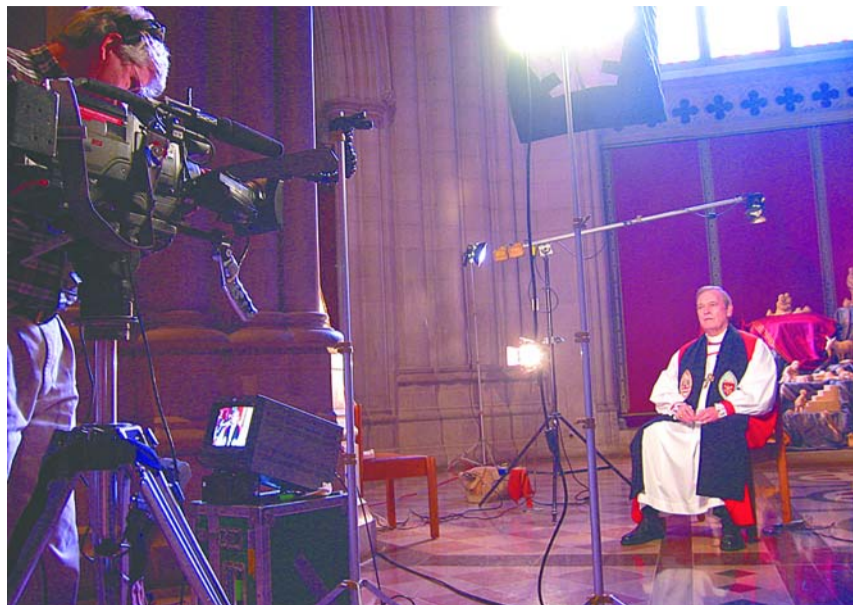
In response to growing conflicts within the Anglican Communion, he began to develop a big tent vision of how people of many different beliefs and persuasions can dwell together peacefully.

In 2002, after the retirement of Bishop Ronald Haines, the Diocese of Washington began the process to elect a new bishop, and Chane was put forward as a candidate. Franklin Robinson Jr., of St. Thomas, Croom,

remembers his clear stand for social justice. "Chane was asked about same sex marriage. In his view, all people are accepted at God's table. There is no second-class citizen in the Kingdom of God. Everyone deserves a place at the table. He just stated this as fact. 'This is what I am going to do,' to accept all people." Chane was elected as the eighth Bishop of Washington on the second ballot. Robinson says: "There was a sense of purpose that this is the person God has chosen to come here and the Holy Spirit was working through us to bring that about."

From the start, Bishop Chane shattered the traditional mold of a church leader. Frequently he and Karen joined arms and affectionately processed out of a service together, presenting a new symbol of shared ministry. Chane continued performing music, and reunited his rock-n-roll band, the Chane Gang, to play several benefit concerts for diocesan youth programs and other ministries.

*My Bishop Rocks!* was emblazoned on festive T-shirts. And rock this bishop did; we learn from watching his engagement with all his endeavors and try to capture his qualities in words. The Rev. Stephanie Nagley of St. Luke's, Bethesda, describes his "steely courage wrapped in an affable and approachable nature." The Rev. Milton Williams of St. Monica and



**Bishop Chane is pictured** clockwise from top left with South African Archbishop Njongonkulu Ndugane, the Dalai Lama, his wife, Karen, recording a segment for Good Morning America, with President Barack Obama and Michelle, during a diocesan confirmation service at Washington National Cathedral, at the Capital Pride Parade, and with Bishop Barbara Harris and verger Judy Greene.

Photos: Leta Dunham, Donovan Marks, Holly Foss, Mike Morones

St. James, says, "When Bishop Chane offers himself as pastor/friend, the offering is complete." Kwasi Holman of St. Augustine's, D.C., notes Chane's "enthusiastic, visionary" qualities in all his work.

An extraordinarily active leader, Chane supported growing ministries and sparked new ones.

Seminarian Debbie Kirk says, "With his inspired vision and support for Latino ministry, including his appointment of Canon Simón Bautista, the Latino community has grown exponentially in attendance and number of congregations." Chane also was instrumental in the establishment of a new, tuition-free school in Anacostia: the Bishop Walker School for Boys.

Chane has been outspoken on issues such as the blessing of same sex relationships and is a founding member of the Chicago Consultation, a group of Episcopal and Anglican bishops, clergy and lay people that supports the full inclusion of gay, lesbian, bisexual and transgender Christians in the Episcopal Church and the worldwide Anglican Communion. But he has worked hard to maintain relationships with those who hold opposing points of view. His executive assistant, Keely Thrall, admires that he "always remains in communion and conversation with other people, in dialogue with them."

Of the ideological differences in the House of Bishops, Chane says: "For years [conservative bishops] felt their position and views were disrespected by liberals. They didn't feel like they belonged and felt so marginalized that their commitment to the House of Bishops failed." In response, he helped begin a series of private dialogues between the conflicted bishops.

During a trip to Kenya, Chane attended a meeting of the Council of Anglican Provinces. When he began to introduce himself, conservative Archbishop Peter Akinola stopped him and said, "Bishop Chane, we know who you are." Later on, he recounts, five African primates came to talk to him about the Episcopal Church's consecration of Gene Robinson, saying, "Your decision has placed us under a severe strain but you came all the way from the United States to be with us today. And showing up is very important. Your church needs to show up more often."

"Some of the primates disagreed with us but said, 'We need each other. We need to stay together,'" he adds.

*My Bishop Rocks!* In 2003, the Dalai Lama came to give a Sept. 11 teaching on peace at Washington National Cathedral. Chane looked out into the congregation and saw musicians David Crosby and Graham Nash. They stopped by to meet him after the service, and he invited them to

give a concert at the cathedral. That encounter planted the seed for the 2007 Pray for Peace concert, the centerpiece of a three day Interfaith Peace Prayer Practices event at the cathedral which also honored the Dalai Lama, in town to receive the Congressional Gold Medal. In addition to Crosby and Nash, the concert featured musicians Jackson Browne, Emily Saliers, Keb' Mo', Krishna Das and Rep. John Hall (D-NY) and included prayers from many faith traditions in many languages.

Interfaith dialogue has long been a passion of Chane's. The Rev. Rosemary Sullivan of St. Paul's, Rock Creek, compliments his "efforts to solve seemingly intractable problems in the area of interfaith relations and world peace." In addition to hosting the Abrahamic Round Table, a quarterly gathering of Christian, Jewish and Muslim leaders and a Christian-Muslim Summit at Washington National Cathedral, (bringing together Shi'a and Sunni Muslims, Roman Catholics and Anglicans for dialogue) he has traveled to Iran on a number of occasions to take part in interfaith dialogue, most recently in September 2011, when with other Christian and Muslim leaders he sought to secure the release of American hikers Shane Bauer and Josh Fattal (both were released days after his return to Washington).

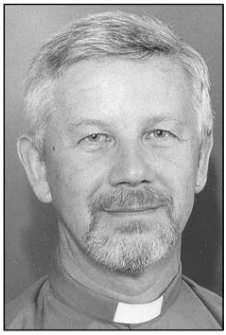
For his contribution to the release of the hikers, he was named as a recipient of the 2011 Common Ground Award. In October 2011 he also received the Peace and Dialogue Award from the RUMI Forum. Other accolades and accomplishments include an honorary doctorate from Episcopal Divinity School in 2008.

The Rev. Canon John Peterson, former canon for global reconciliation at Washington National Cathedral, says, "The very fiber of Bishop John Chane's DNA is justice and compassion." Chane lives with passion into his call and walks without fear into situations tense and volatile. Nonetheless, his presence testifies to the possibility of reconciliation and indeed of holy redemption.

Where did this interior vision of peace come from? Maybe sitting on his grandmother's lap, listening to words of scripture and the sweet sound of her singing voice. Maybe it was living through the conflicted 1960s and loving his epiphany of the word becoming flesh. Maybe the peace comes from the very experience of carrying Christ into places both near and far. For Bishop Chane, every person and every parish becomes an encounter from his joyful heart as he looks on others and declares them good.

# Love, lament and longing

## ■ BEARINGS:



Martin L. Smith

Fundamental to all the great wisdom traditions of the world, including our own Christian spirituality, is the core insight that human beings are hard wired for self deception. We are constantly finding plausible reasons for behaviors that in fact are motivated by quite different impulses largely hidden from consciousness. Modern brain science has found ways of demonstrating this hard wiring in action. There have been remarkable experiments with people who have had their right brain disconnected from their left brain through a drastic surgical procedure to relieve severe epilepsy. In one of these, the experimenter met with a boy who had had this operation in a trailer outside his home, and used picture cards to indicate that the boy was to go into his house and then come back. When the boy returned, the experimenter asked him why he had gone. Of course this verbal instruction was processed by the other side of the brain than the one that had processed the original signing. He instantly replied, "to get a Coke." It appears that the brain cannot tolerate gaps in the story we are weaving about what we are up to, and has an active 'department of inventiveness'

responsible for fabricating fake reasons.

Authentic spirituality is always marked by a gentle but probing skepticism about the reasons we come up with for acting or failing to act in certain ways in our relationship with the Holy One. Take our difficulties in getting down to prayer. The faithful practice of prayer has now become largely an optional extra for many Christians, something most of us never actually get round to, and the reasons we tend to give for this point to our hectic lifestyle, pressure on our time, difficulties in finding the right place, problems we have with focusing. All perfectly true, of course. It was also true that the little boy in the experiment liked Coke. It just wasn't the real reason for going into the house. The real reasons for our avoidance of prayer might be concealed from our awareness. Spirituality addresses the task of allowing these hidden real reasons to break through our inner censorship.

Perhaps the real reason we find prayer so difficult to get around to is because it really demands today a level of emotional honesty most of us are unsure we can risk. Previous generations may have just prayed. Maybe it was the thing to do. But now prayer has become peculiarly psychologically demanding. Even the most basic prayer presents us with three challenges to our emotional life that can only be met from the place in us inside that is committed to maturity and honesty. I call them the three Ls.

Prayer asks that we Love with the brakes off, that we Lament, and that we Long. Loving, lamenting and longing ask a lot of us. Is it any wonder we find excuses to avoid prayer?

Since our faith is centered on the radical permission to identify ourselves as lovers of God, to "love God with all our heart, with all our mind, with all our soul and with all our strength," prayer must be about experimenting with expressions of love for God so that we declare that love. And prayer is the place for "taking the brakes off" so that our expressions of love for God aren't paltry and stilted, but generous, risk-taking and even passionate. These experiments are what is meant by praise and adoration. It isn't easy to let go. It takes practice.

Then there's lament. It is impossible to express love for God without facing the shadow side of our relationship with God. The more we express love for God, the more painfully we become aware of how inadequate and precarious that love is, and how mixed up it is with our projections of fear and resentment, and our reluc-

tance to forgive. We have to lament our own daily follies and tepidity and inconsistency, and lament the havoc and pain loose in the world because of our human disconnection from the Creator. Praying takes us to a place of grieving. Pain can't be avoided. Is it any wonder we find other things to do than pray?

And there is longing. Prayer demands that we let desire out. We let loose with our longing to change, and for things to change, and the world to be changed. The bible ends with words that remind us that without the awakening of desire, nothing happens: "Let the one who desires take the water of life freely." But to identify oneself as a person of desire is very risky. We have surrendered our desire mainly to consumption: everything around us screams that things for sale are the true objects of desire and we have given in. To pray is to rebel, to take back our desire and let it loose on God and the world of possibilities Jesus called the realm of God.

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

“Prayer asks that we Love with the brakes off, that we Lament, and that we Long.”

## HELPING HANDS:

Washington Episcopal School eighth graders Beatrice Lennon, Grace Dickinson, Jeffrey Ross and Grace Recka sort school uniforms to donate to a school in Haiti. Recka got the idea to donate the uniforms after WES introduced new uniforms this year. She obtained permission from the Middle School Director and began to search for a school that could use them.

Eventually, she and her parents found the Missionaries of Charity in Bronx, NY, who contacted a school in Haiti that was delighted to receive the uniforms. "The group of nuns in the Bronx regularly travels to Haiti and they will take the uniforms with them on their trips down there," said Recka.



## Holy Stillness

By Peggy Eastman

After the groans of birth, after the first cry,  
after the gentle cleansing, after the swaddling,  
a stillness must have settled on that stable  
as the newborn suckled, as the mother rested,  
as the husband hovered in protective adoration.  
Those long, dust-powdered miles, those jarring jabs and bumps even as the donkey  
picked its fastidious way around rocks  
(as if it knew the preciousness of its cargo),  
the rudeness of being denied a room in the inn,  
the elbow-jostling, shoving, high-pitched mobs:  
all, all of it must have dissipated like a murky,  
low-bellied cloud scattered by a shaft of sun.  
In that silence, broken only by soft snuffles  
of stabled animals privileged among their kind  
to bear witness to the quietest of miracles,  
the stillness must have been as welcome  
as freshly-drawn well water to parched throats.  
There would be time to prepare for visitors,  
for surely they would come: shy shepherds with  
awe-thickened tongues, some carrying lambs,  
and the three learned gentlemen from afar  
conversing in accents of the Orient, clad in  
flowing silks draped over the backs of camels  
whose tinkling harness bells heralded  
gifts fit for a child born into royalty. But now, earth-time paused in that brief space of holy stillness, as if in wonder that a birth this momentous  
could contain such a small, tender intimacy.

*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.*

## REFLECTION

### God the Father, "Me" the Son

It is normal to think of our children. We worry about them. We celebrate and sometimes share their successes. And we suffer and endure, perhaps even to a greater degree, their challenges and failures. In raising four kids, even though they are all adults now, it is still true. One is married and our son-in-law joins this burden and joy.

As I was driving the other day, however, it struck me that in many respects, this love I have for my children, the worry over their challenges and the desires I have to see them happy, is not so much different than that of God the Father.

If you think about God in historical terms, there are many instances in the Old Testament that illustrate this. I try to imagine how he felt when I recall the story told in childhood Sunday School classes about Moses and the picture we were shown when the teacher told about Moses coming down from the mountain and breaking the tablets with the Ten Commandments on them. I can imagine God thinking about how disappointed he was that Moses behaved in this way.

I imagine he told Moses, here are my laws. You are going to go down there and it isn't going to be easy. People don't like change. Kids don't always listen to parents. They all have minds of their own; that is how I created them. But Moses, you have to be the strong one. You have to be

mature and lead by example. If you do that, it will be okay.

Moses had his instructions. Let's think that on that mountain, with God's careful and loving instruction, Moses developed his resolve to present God's Laws to his people. So, down the mountain he goes. And if memory from that story serves me, he found his "children" had changed the culture of the community. There was a gold calf. There were other new forms of behavior. It seems that a lot changed in those 40 days and nights up on the mountain with God.

Moses must have been pretty mad if he really threw the tablets and broke them like the childhood story goes. I am guessing that his feelings have matched ones I have had when my children did not listen and follow instruction.

I find it funny as I think about this writing, how, as parents, our goal and our responsibility is to raise kids to be mature adults that can think independently and survive in the world and we get upset when they don't follow our instructions. The dichotomy of this whether it is our children or our relationship with God and our faith is fascinating and frustrating at the same time.

Recently, our youngest son, who is 25 years old, called for advice. We talked about the issue and explored options together. We talked about possible outcomes. We discussed all

the ways to handle his situation and agreed on a plan. It then came time to "send him back down the mountain." While our discussion did not parallel the Ten Commandments, it is he who has to have the determination to follow the plan.

When I think about Moses and I think about my conversation with our son, and I think about the role of God and my role in these two situations, it becomes very clear. You see, God in this context, is a father [parent] and I am the child. It is, for me, like the relationship as a parent, I have with my children?

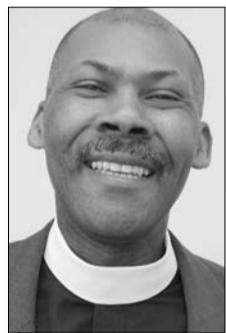
When I apply this to my own life I am taken back to being a child. Not a kid, but a child of God. There are expectations. There is instruction given through the scripture. There are examples all around me, both good and bad, of how to live a life that would please our Father in heaven.

And so, even though I believe that God the Father worries and celebrates about his children just as I do as a parent of my children, I cannot forget my role as a child, that he gives me direction and advice and that he gave me freewill. And, in the end, it is up to me.

*Steve Seely is a member of St. Paul's Piney in Waldorf and serves as chaplain to the Episcopal Diocese of Washington Committee on Youth.*



## COMUNIÓN



**Simón Bautista**

"Todo tiene su momento, y cada cosa tu tiempo bajo el cielo" Eclesiastés 3: 1

El capítulo 3 del libro del Eclesiastés nos recuerda que todo lo que existe bajo el

cielo está sujeto a la ley de la transitoriedad, que es pasajero, que no dura para siempre; que las cosas, independientemente de lo mucho que nos gusten o disgusten, se encuentran, tarde o temprano, con la realidad del límite; que la voz débil de lo finito se apaga cuando no puede superar la prueba de lo infinito. Los seres humanos entramos en esta categoría, y nuestra relación se ve permeada por

esta realidad.

Tal parece que la naturaleza misma sabiamente nos diseñó un plan de entrenamiento para que gradualmente hagamos conciencia plena de nuestro corto tránsito en este proyecto llamado vida. Así podemos ver que mudarnos de un lugar a otro o de una casa a otra, viajar de una ciudad a otra, encontrarnos y despedirnos, abrazarnos y separarnos, son pequeños peldaños que nos ayudan a recorrer la escalera entera. Obviamente que al llegar al último peldaño y mirar hacia atrás nos damos cuentas de que hay alguien más haciendo el mismo recorrido; así el círculo se prolonga infinitamente.

Nuestra Diócesis experimenta una muestra de lo que puede ser este círculo, en un proceso de transición que podemos muy bien representar con la retirada del Obispo John Chane y la llegada de la Obispa Mariann Budde. Al uno le toca mirar hacia atrás, a lo que hizo, a la otra hacia adelante, a lo que le espera por hacer. A todos los demás nos corresponde unir esas dos

miradas, la del pasado y la del futuro y mantenerlas abrazadas en un prolongado presente, para que la visión de ayer siga en diálogo objetivo, efectivo, abierto y franco con la visión del futuro.

Y por eso de que nada es perenne en este mundo, tal vez también a nosotros nos toque, en el futuro mediato o inmediato, mirar hacia atrás para contemplar lo que hemos hecho. Ojalá que al voltear la cara, nuestros ojos se encuentren con la mirada optimista de otros mirando hacia adelante, exactamente hacia donde estemos nosotros, tratando de figurar lo que tienen por hacer.

Esa es la mejor garantía que podemos ofrecer a esta Diócesis de ustedes y mía, el encuentro intencional de miradas que se aferran a mantener entrelazadas la visión que nos ha traído donde estamos y la que nos ha de llevar hacia donde queremos ir.

**Que Dios les siga bendiciendo.  
Padre Simón Bautista Betances**



## WINDOW ON FILM

By Beth Lambdin

### Sarah's Key (Rated PG-13) partially subtitled

This film based on the best-selling novel of the same name by Tatiana de Rosnay, brings to life a lesser-known part of history from the Holocaust, and it's a sad story. In July of 1942, the French police collaborated with the Nazis to sweep up 13,000 Parisian Jews, and parked them in the Vélodrome d'Hiver in inhumane conditions, before transporting them to concentration camps where most of them died. Writer/director Gilles Paquet-Brenner was deeply affected by the novel; three of his family were killed by the Nazis, including his German, Jewish grandfather who believed he was safe in France, especially since he was married to a French Catholic.

Kristin Scott Thomas plays Julia Jermond, an American journalist in Paris in 2009 investigating this incident. Initially, the story unfolds through the eyes of one Jewish, Parisian child, Sarah (Méluine Mayance), who with her parents, was whisked away by the French police in that infamous summer. A quick-witted child, she hides her younger brother in their bedroom cupboard before leaving, promising she'll be back to free him. But, unable to trust anyone, she's the only one with the key. Although she battles valiantly to

return, a well-intentioned action spirals into tragedy.

But, Sarah (now played as an adult by the lovely newcomer, Charlotte Poutrel) survives. She finds stability with the loving farm family who took her in as a child and her life unfolds in ordinary ways. But, while she experiences the random happiness that most lives bring, she's haunted by her past.

As Julia's investigation proceeds, she learns that she has an indirect connection to Sarah, which raises concerns about her husband's family. Just how much did they know about what was going on? It's a question that can be extended to the French in general. As Paquet-Brenner says, "The infamous round-up is something that we, the general French public, knew without knowing it. We knew it existed, but we didn't know the details." With the benefit of hindsight, we know that the devil was in the details.

### Moneyball (Rated PG-13)

Brad Pitt and Jonah Hill make an inspired team in this smartly-written, satisfying movie from Director Bennett Miller, based on the book of the same name by best-selling author Michael Lewis. Ostensibly about baseball, you do not have to be a fan to enjoy the film.

The film skips back and forth in time but mostly takes place in the 2002 season when Pitt as General Manager, Billy Beane, of the Oakland Athletics, desperately wants a winning team. But, he's just lost three of his major players and is saddled with a baby budget and an implacable

owner. There's no way he can compete with the big boys, like the well-funded New York Yankees and Boston Red Sox.

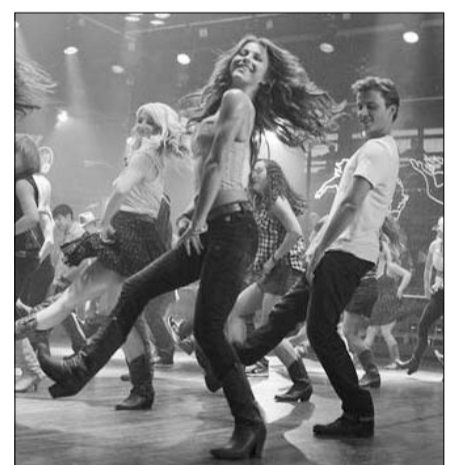
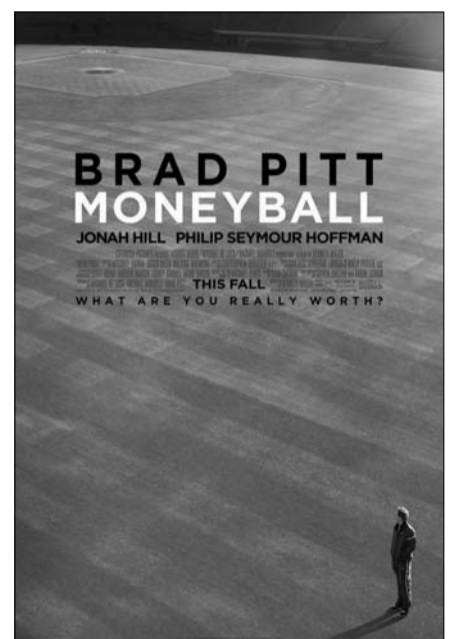
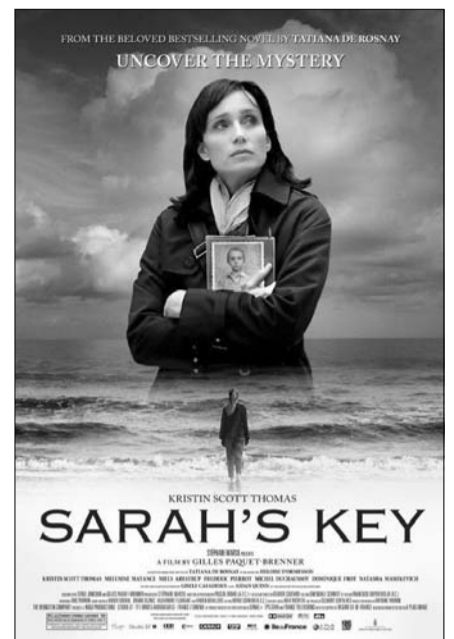
Billy is a smart guy who passed on a full scholarship to Stanford to play for the Mets right out of high school. Unfortunately, he flamed out in the Majors and has been haunted ever since. But, this "failure" may just be what starts him asking questions about what really makes a championship team. He turns to sabermetrics to use statistical data to exploit inefficiencies, allocate resources and challenge conventional wisdom.

Aiding him is Peter Brand (Jonah Hill), a Yale economics major, and a fan of the sabermetrics guru, Bill James. Brand and Billy forge a united front, which is helpful since Billy runs into major resistance from his scouts (who usually pick the players) and the team's manager, Art Howe, played by Philip Seymour Hoffman.

Regrets and what-ifs have taken a toll on Billy; he's laconic and driven. Billy's also a complicated guy, a man of principle and a loving father, but also a cool customer who distances himself from his players so he can deliver bad news more easily. Professional baseball can be a brutal business.

And, baseball (as exemplified through this struggling franchise), can also be a powerful metaphor, showing that asking new questions and holding to the power of your convictions, can topple old paradigms.

*Beth welcomes your comments at [beth@bethlambdin.com](mailto:beth@bethlambdin.com)*



## FAMILY FILMS

By Judy Russell

### Footloose (PG-13)

*Footloose* is a lively remake of the 1984 movie with only a few minor changes. The small town is in Georgia instead of Colorado and there is a horrific car accident this time instead of tractors, but the music and dancing (line-dancing this time around) is still the big star of the story. This is good since that is what made the first movie so wonderful and most viewers may not have seen the earlier film version of this teens-take-a-stand story.

Ren McCormack (Kenny Wormald is outstanding in Kevin Bacon's 1984 role) comes into the small town of Bomont three years after the town has passed a strict curfew, no-party, and

no "loud music" ordinance in reaction to the tragic accident. Ren has come to Bomont from a big city to live with relatives; his mother has just died from cancer. He wants to fit in, but has a very hard time since he sees how severely the children of the town have had their civil liberties curtailed, and then he feels first-hand the arm of the law when he is cited for playing his radio too loudly while driving out in the countryside.

The Rev. Shaw Moore (Dennis Quaid) and wife, Vi Moore (Andie MacDowell), show how divided the town is about the new laws. Guilt and sorrow are powerful motivators as well as fuel for teen rebellion as shown by their daughter (and Ren's love interest) Ariel Moore (Julianne Hough). While the storyline may be weak, the movie still rocks thanks to the music and the group dance scenes. The rebellious teens shake up the town.

Small children may be bored by the

story, but more importantly there are a couple of fist fights, a dangerous school bus race, and the very, very scary car crash at the beginning of the film that may cause alarm to all viewers. However, this may be a good movie for parents and teens of "driving age" to view together since family discussions could grow from this story.

### Johnny English Reborn (PG)

Are you ready for some silliness? Did you like the Mr. Bean films? If so, *Johnny English Reborn* may be the film for you. In this funny parody of the British secret-agent films, Johnny English (Rowan Atkinson) is called into service by the Prime Minister of England after a five-year suspension. MI-7 needs him to help stop an international assassin group, called Vortex, from killing the Chinese premier. They locate English at an austere monastery in Tibet learning to con-

*see FAMILY FILMS, page 14*



## WHAT'S COOKING?

### Get your cookbook(s)!

The new diocesan cookbook is now available - in plenty of time for Christmas!

see *COOKBOOK*, page 14



**Hunger No More**  
Food & Fellowship from  
the Episcopal Diocese of Washington



Our cartoon is drawn by Bob Erskine.

# Margaret Guenther: mother, mentor, priest

## ■ FAMILY MATTERS:



**Margaret M. Treadwell**

"I can't remember a time when I didn't know God," says the Rev. Margaret Guenther, who serves as associate rector of St. Columba's, D.C., and was among the first

clergywomen ordained in the Episcopal Church.

A well-regarded retreat leader, spiritual director and author, Guenther grew up in a devout Presbyterian home where her father spoke the language of the King James Bible and understood the power of silence.

"We'd be walking on a summer evening, and he would say: Let's take off our shoes and walk in the grass," she says. "We didn't talk. He was just there."

At age 13, she told her startled mother she was thinking of becoming a nun. "Mother just about passed out!" After graduating from the University of Kansas with a master's degree in English and German, Guenther lived in Switzerland, where she read, attend lectures and traveled

with a friend to visit churches throughout Europe.

"It was a luxury to have that year to grow up in," she says. When she returned, she was drawn to the liturgy of the Episcopal Church as if she was seeing it with new eyes. Seminary wasn't an option for women at the time, so she earned her doctorate in Germanic languages and literature from Harvard. There she met Jack Guenther and they married in 1956.

Of those early years, she says, "It was wonderful to start out poor. You learn to know what you really want, what's important, how to have fun and enjoy each other in ways that don't cost money." The couple had three children between 1958 and 1965 and moved to Yuma Street in Washington in 1960. Jack worked for the International Monetary Fund and Guenther taught Germanic language and literature at George Washington University.

The family joined St. Columba's, their neighborhood church, and the children attended its nursery school. Guenther served as one of the parish's first female ushers, chalice bearers and vestry members.

"It was a yeasty time of women's ordination and St. Columba's was open to new ideas," she recalls. While offering communion to a 4-year-old boy, she felt a call to the priesthood.

"The thought hit me and wouldn't let go. I've been feeding people all my life!"

Shortly thereafter, Jack asked her what it would take for her to move to New York City for his job. She replied, "I want to go to seminary." But she had difficulty being approved for ordination in the Diocese of New York in 1979 because at 50 she was considered too old.

Her General Theological Seminary professor and mentor, the Rev. Alan Jones, encouraged her to become a spiritual director. In 1985, she succeeded him as the director of the Center for Christian Spirituality.

During these years, Guenther was paving the way for future female clergy, especially in countries opposed to women's ordination. While teaching in Australia during the late 1980s, she was granted a special dispensation to preach at the Cathedral of Adelaide.

The dean said, "Dr. Guenther, I hope you will avoid the contentious subject of the ordination of women," she recalls: "Just preach about something at which you are an expert." A bread baker, she chose the gospel passage, "You are the bread of life."

"It helped to know the difficulties weren't about me personally, to appear harmless and to remember my ordination promise to be a faithful pastor to all whom I served - even

those who didn't like me," she says.

During a sabbatical in 1988, Guenther began to write *Holy Listening: the Art of Spiritual Direction*, and has since penned six other highly regarded books on spirituality and religion. Ten years later, she and Jack returned to Washington and her position as associate rector at St. Columba's has meshed well with her work as a spiritual director, writer, lecturer and retreat leader. Another passion these days is working with George Washington Medical School's Institute for Spirituality and Health with a special focus on the spiritual aspect of health care at the end of life.

Guenther continues to be a living testimony to the strong place of women in today's Episcopal Church. Each Sunday, she navigates the steps to the altar at St. Columba's with the help of teenage acolytes who love and tease her about her balance problem after a recent fall. She walks through the common area receiving high fives from little children, and describes her richest church experience as the kinship she feels to people while serving them communion.

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



## BOOK REVIEW

*Haiti After the Earthquake* (Public Affairs, \$27.99, 429 pages) by Paul Farmer

Reviewed by James Patterson

Paul Farmer, who holds several medical positions including chair of the Department of Global Health and Social Medicine at Harvard Medical School, has worked in Haiti for nearly 30 years. He also has served as UN Deputy Special Envoy to Haiti, under Special Envoy Bill Clinton. He calls this book "history's first draft" on the Haitian earthquake.

On Jan. 12, 2010 Haiti experienced a magnitude 7.0 earthquake centered near the capital of Port-au-Prince, a densely populated city due to lack of opportunities and services in other parts of the country.

The quake, which hit during business and school hours, destroyed most of the government buildings, including the National Palace, killing more than 300,000 people and leaving

more than a million homeless. A nursing school was destroyed and the General Hospital, the largest public hospital, was severely damaged.

In response to the disaster, many nations sent teams of physicians and aid workers to help in the chaos. Celebrities, including actor Sean Penn, arrived on the scene with cash and supplies to help. But Farmer found little coordination of work from NGOs with the largest budgets because government officials had no way to monitor their work.

Farmer and his colleagues found many Haitians suffering from earthquake injuries but also from other ailments such as AIDS, tetanus, drug-resistant TB, pneumonia, cancer, malnutrition and dehydration. The USNS Comfort was positioned off the coast of Haiti to provide medical needs of those who could not be adequately treated in the damaged General Hospital.

Haiti, the poorest country in the Western Hemisphere, is no newcomer to natural disasters. In 2008 several hurricanes hit the island and caused nearly \$1 billion in damages. "With food riots, storms, the collapse of a

shoddily built school full of kids, and an entire city and some of Haiti's most fertile regions under water, (which led to widespread hunger across the country), 2008 seemed apocalyptic," Farmer writes. "Haiti's GDP ... dropped by 15 percent." Haiti received only \$61 million for recovery.

At first, money needs for earthquake reconstruction were hard to estimate as virtually the entire city of Port-au-Prince was destroyed. An initial estimate of \$3 billion just to rebuild the public sector buildings seemed too low to Farmer. But numbers were important because a March 2010 Donor Conference was to be held in New York. Farmer writes with a sense of urgency in getting reliable estimates for the conference.

Nearly \$10 billion was pledged by countries attending the conference. Venezuela and its allies pledged \$2 billion and the European Union and the U.S. pledged \$1.6 and \$1.15 billion, respectively, to rebuild Haiti.

Haiti's problems arose not only from natural disasters. U.S. agricultural policies damaged Haiti's farm sector. U.S. sugar sells into Haiti

below the costs of production so Haitian farmers could not compete with it. The same is largely true for rice. Clinton, who supported sugar and rice subsidies in the 1990s, apologized to the Haitian people for such shameful policies. Haiti's unused farmland and deforestation led to dangerous mudslides during the storm season.

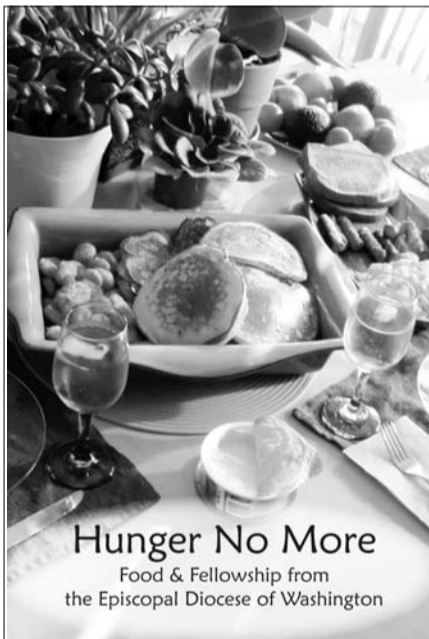
To make matters worse, during early reconstruction efforts, Haiti experienced a cholera epidemic. "By the close of the year, almost two hundred thousand cases were registered ... and nearly four thousand ... died," Farmer writes.

Farmer traces Haiti's governmental problems which have struggled to provide the opportunities and services the people needed, leading many to seek opportunities in other countries.

But for those who think Haiti is finished, there is a Creole saying "Ayiti p'ap peri." It translates as "Haiti will never be finished."

*James Patterson, a longtime Washingtonian, writes from San Francisco.*

## COOKBOOK, from page 13



Visit [www.edow.org/cookbook](http://www.edow.org/cookbook) to order online (\$20 donation plus shipping).

The cookbook, titled *Hunger No More: Food and Fellowship from the Episcopal Diocese of Washington*, was conceived as a way to tell the story of the Episcopal Diocese of Washington in food. We set out to gather regional and international recipes that reflected the various cultures and heritages of the diocese's approximately 40,000 members and to showcase favorite family and parish recipes and the stories that often accompany them. The diocesan Hunger Fund, which makes grants to feeding programs in all areas of the diocese, seemed like a natural beneficiary, and committee members worked with Church House staff to bring this project to fruition. The

project was launched at the 2011 diocesan convention with homemade cookies and fliers, and months of soliciting, testing, sorting and editing recipes followed. Online recipe submission and ordering forms were devised, art was gathered, timelines were developed and estimates obtained. After all this work, we are proud to present this collection of recipes, which we feel embodies what we hoped to create: a cookbook that celebrates food, fellowship and the spirit of friendship and community that abides in the Diocese of Washington.

Special thanks go out to all those who submitted recipes (more than 500 recipes were received); to all those who reviewed and/or tested the recipes; the people of **St. Francis', Potomac**, who gave us permission to use anything in their parish cookbook; the **Cathedral Altar Guild**, who donated a bundle of recipes they had on hand; **Ed Neumann** from Spectrum Printing for all his advice; **Ann Talty** for her project management skills and special kudos to **Kim Bujak**, who designed and laid out the cookbook at the same time she was working on the Bishop Election convention, Diocesan Journal and Regional Assemblies, while also getting married and moving house. Three cheers, Kim! Thanks everyone! Now, time to get cooking...

## FAMILY FILMS, from page 12

trol his "inter-strengths."

Once back in Her Majesty's Service, this bumbling secret spy's unorthodox ways of getting the job done present a multitude of the sight gag opportunities for which Atkinson is so well known. There is a wonderful scene within the Service's "Toy Room" where English explores missile-laden cameras, voice-changing candy and other spy gear which he sets off to the great amusement of the audience. Later we get to see him mismanage a number of other items, such as a voice controlled Rolls Royce, a rocket-umbrella, a high speed wheelchair, and even a lipstick gun!

From the "James Bond" style opening credits, pulsing music and lots of fireballs, to the ending credits, where he prepares dinner to the music "In the Hall of the Mountain King"-slicing and dicing the vegetables to the beat, this movie is full of silly fun.

**Contagion (PG-13)**

This movie will make you want to wash your hands, stock up on canned goods and gas, and figure out how to protect your home. It is a very scary story since it could happen anytime, anyplace.

Beth Emhoff (Gwyneth Paltrow) is on a business trip where she is having a wonderful time at a casino in Asia, but when she arrives home in the USA she begins to feel ill. Soon she is

on her way to the hospital where she dies in a couple of hours. Then her son shows the same symptoms and quickly dies too. Soon another man dies the same way. The CDC is contacted and a deadly, unidentified disease is labeled an "outbreak." The number of deaths grow in the United States and around the world. It is a pandemic.

Director Steven Soderbergh crafted this story with a star filled cast-Jude Law, Matt Damon and Kate Winslet. It convincingly shows how societies can break down, and how order can quickly turn into chaos as a contagion spreads and multitudes die. The film also shows how health agencies work together to handle pandemics. Panic is never pretty, and this film shows the results of fear, panic and hopelessness.

This docudrama will keep adults on the edge of their seats, but may be very frightening to young children. Although there are not any "seen" killings, or car chases, or big explosions, this movie has something more scary to children-the sudden death of a parent and of children their age. Teens may be intrigued by the science of the film and health services' role during an outbreak. It could also be a good conversation starter for parents to discuss family disaster plans. *Judy Russell teaches music and performing arts at Beauvoir, the National Cathedral Elementary School.*

# Gifts of the Magi

By Lee Chumbley

The gospel of Matthew relates the circumstances surrounding the birth of Jesus Christ and records an extraordinary event which followed it: wise men from the East observed a star in its rising and arrived bearing gifts of gold, frankincense and myrrh.

## Gold

*"Born a King on Bethlehem's plain.  
Gold I bring to crown him again."*

In addition to its beautiful glistening colour, gold is a chemical element (Au from the Latin *aurum*) with unique properties. It resists corrosion by air, water and indeed by almost all chemical reagents. Pliny the Elder (23-79 AD) wrote that "gold is the only metal that loses nothing by contact with fire." It is this endurance that gives gold its association with immortality, and so with royal lines and divinity. Think of the gold mask of King Agamemnon, discovered by Heinrich Schliemann in 1876, or the gold mask of the young Pharaoh Tutankhamun, discovered by Howard Carter in 1922. Gold for the king, not only in life, but also after death. In Greek mythology Jason sailed with the Argonauts to Colchis in Caucasian Georgia in search of the Golden Fleece. Midas King of Phrygia in Anatolia washed away his

curse of the golden touch in the river Sardis. In the sixth century BC, with gold obtained from the same river Sardis, Croesus of Lydia introduced the first gold coins into the world. Closer to home, let's not forget that Sir Walter Raleigh's sailing to Venezuela in 1596 was actually in search of El Dorado, and that a joint-stock company - the Virginia Company of London - was formed in 1606 in order to find gold in the New World.

Where did the gold of the Magi come from? Ophir, a port probably in southern Arabia, was the source of Solomon's gold a millennium earlier. The Old Testament refers to gold coming from Saba (Sheba) in southwest Arabia (Psalms 72:10-15; Isaiah 60:6). Strabo (63 BC - 20 AD) in his *Geographica* mentions gold mining on the African bank of the Red Sea. In addition to these sources, Chaldea and Persia obtained gold from Anatolia, Afghanistan and the Caucasus. Regardless of its provenance, the gold the Magi brought to Jesus was certainly costly and precious, radiant, incorruptible, a worthy gift which only a great king would warrant.

## Frankincense

*"Frankincense to offer have I.  
Incense owns a Deity nigh."*

The historic Incense Road in western Arabia is one of the oldest trading routes in the world. The golden-yellow resin, which gives off an aromatic perfume when it is put on glowing coals, comes predominantly from Oman in southern Arabia. In ancient Egypt, Mesopotamia and Rome, frankincense was hotly sought after for religious rites and disinfectant properties. Herodotus (484-425 BC) estimated that in the sixth century BC in the Temple of Baal in Babylon alone two-and-a-half tons were burnt annually. The Incense Road stretched almost 2,000 miles through the west of the Arabian Peninsula to Gaza on the Palestinian coast. Around 10,000 pack camels and more than three months marching through the desert were necessary to transport to Gaza the approximately 1,500 tons that Rome consumed annually. The costs were enormous, for the seamen, caravan leaders, camel drivers, armed guards and middle men all had to be paid. The end price to the consumer was therefore astronomical.

The aromatic resin frankincense comes from trees of the genus *Boswellia*. The bark is slashed with a sharp instrument and the resins bleed out and harden. The name *al-luban* for the resin in Arabic means "that which results from milking." Incense (literally "that which is set on fire"

from Latin *incendere*) is called frankincense because it was reintroduced to Europe by the Frankish crusaders. The Magi brought to the Christ child a substance that was costly and coveted, resembling a mother's milk when fresh, won by bleeding and which joined the air when consumed, symbolic of resurrection.

## Myrrh

*"Myrrh is mine, its bitter perfume  
Breathes a light of gathering gloom.  
Sorrowing, sighing, bleeding, dying,  
Locked in the stone cold tomb."*  
*Murr* means bitter in Arabic. Myrrh is an aromatic resin from trees of the genus *Commiphora* which grow in Yemen in southern Arabia, as well as on the littoral of Somalia and Ethiopia opposite Yemen on the northern shore of the Horn of Africa. Like frankincense, myrrh was highly prized in antiquity, being more valuable than gold. The ancient Egyptians used myrrh in the embalming of mummies preparatory to the afterlife. Myrrh was traded over the Incense Road which originated in southern Arabia. The Queen of Sheba brought myrrh (balsam) and gold from southwest Arabia to Solomon a millennium before the star appeared and stopped over Bethlehem. At the time of Christ's birth, myrrh was brought from Yemen by the Arabian Nabateans to their capital city of Petra in Jordan, from whence they distributed the precious substance either westwards across the Negev Desert to Gaza or eastwards across the Syrian Desert to Mesopotamia.

Myrrh is harvested by wounding *Commiphora* trees with a pointed sharp instrument to bleed them of the gum. It takes on a waxy appearance on exposure to air. It is known for its medicinal analgesic properties. In Arabia today it is rubbed onto the gums against toothache and onto wounds as a pain-killer. Jesus on the Cross was offered wine with myrrh to allay some of the pain, which he first refused but later accepted. At his birth, the wise men from the East brought him myrrh, a substance as valuable as gold, bitter but offering consolation and associated with both death and the afterlife.

One could do well to reflect this season upon what it signified to the wise men to offer to a babe in a foreign land gifts of gold, frankincense and myrrh, and to think upon the symbolism represented by each of the three substances. Perhaps it can help us in seeking anew the spiritual meaning of Christmas.



Photos by Leta Dunham

## WISE MEN

These figures are featured in Washington National Cathedral's annual exhibit of nativity scenes from around the world.

## Plant a Garden with kids from Mozambique

**M**ost families grow their own food in the Diocese of Niassa, in the African country of Mozambique.

But many can't grow enough food, especially the variety of vegetables they need. One reason: many adults are sick with HIV or tuberculosis. Without enough food, their children can't grow and learn as well as they should.



"Life Teams" help children learn to grow a garden at home so they and their families can eat better. Members of the Life Teams ride their bicycles up to 50 miles to get watering cans and seeds, which they use to help children and families grow the food they need. Children can grow their own food in small gardens outside their homes — and water them with bath water. But they need seeds and farming tools.

Please join the Life Team for children in the Diocese of Niassa.

- For \$10, you can help a family start a garden.
- For \$5, you can buy them a watering can.
- For \$3, you can buy them a hoe.
- For \$1, you can buy them seeds to grow healthy foods, such as cabbage, tomato, or pumpkin.

Donate online at [www.edow.org/giving](http://www.edow.org/giving) or send checks payable to "Diocese of Washington," indicate they are for "Children's Gardens," 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](http://www.edow.org/sapc)



### Washington Window

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

The newspaper of the Episcopal Diocese of Washington  
November/December 2011, Vol. 80, No. 6 ISSN 1545-1348

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

## calendar & events

Please visit the online event calendar at [edow.org](http://edow.org) for a complete listing of events taking place around the Diocese of Washington in November and December. Parishes and affiliated organizations are invited and encouraged to submit events to the calendar by filling out an online form at <http://www.edow.org/news-and-events/events/submit-an-event>

## New Ideas. New Friends. New Interests.



“Collington is full of people who are so interesting and interested in so many different pursuits — people who really live into life. We're all extremely active and very social. It's easy to find new friends.”

Scientist, songstress, women's rights activist and religious leader Marion H. helped establish Collington Episcopal Life Care Community long before she became a resident. Secure in the knowledge that she has continuing care for life, Marion is free to travel and explore new horizons.

Collington, a Life Care Community serving older adults in the metro D.C. area since 1988, is the newest member of Kendal's family of not-for-profit communities and services now in eight

states. Situated on 125 lovely acres in Prince George's County, Md., Collington's campus features cottages and a three-story apartment building. Collington's excellent location, just outside the beltway and within five minutes of two subway stops, gives residents easy access to all the Washington metro region has to offer. Find out how you can join this community of active and engaged people — visit our web site or call for information and a tour.

*Collington*  
A KENDAL AFFILIATE  
Together, transforming the experience of aging®

A Not-for-Profit Continuing Care Retirement Community  
10450 Lottsford Road • Mitchellville, MD 20721

1.800.540.1709



[www.collington.com](http://www.collington.com)

©2011 KENDAL